

Suttanta Piṭaka

AṄGUTTARA NIKĀYA

Collection of Numerically Graduated Discourses

A TRANSLATION OF

TIKA NIPĀTA PĀḲI

(DIVISION OF THREE-FACTOR DISCOURSES)

Translated by

U THEIN MAUNG



Edited by

The Editorial Committee

Department for the Promotion and

Propagation of the Sāsanā

YANGON, MYANMAR

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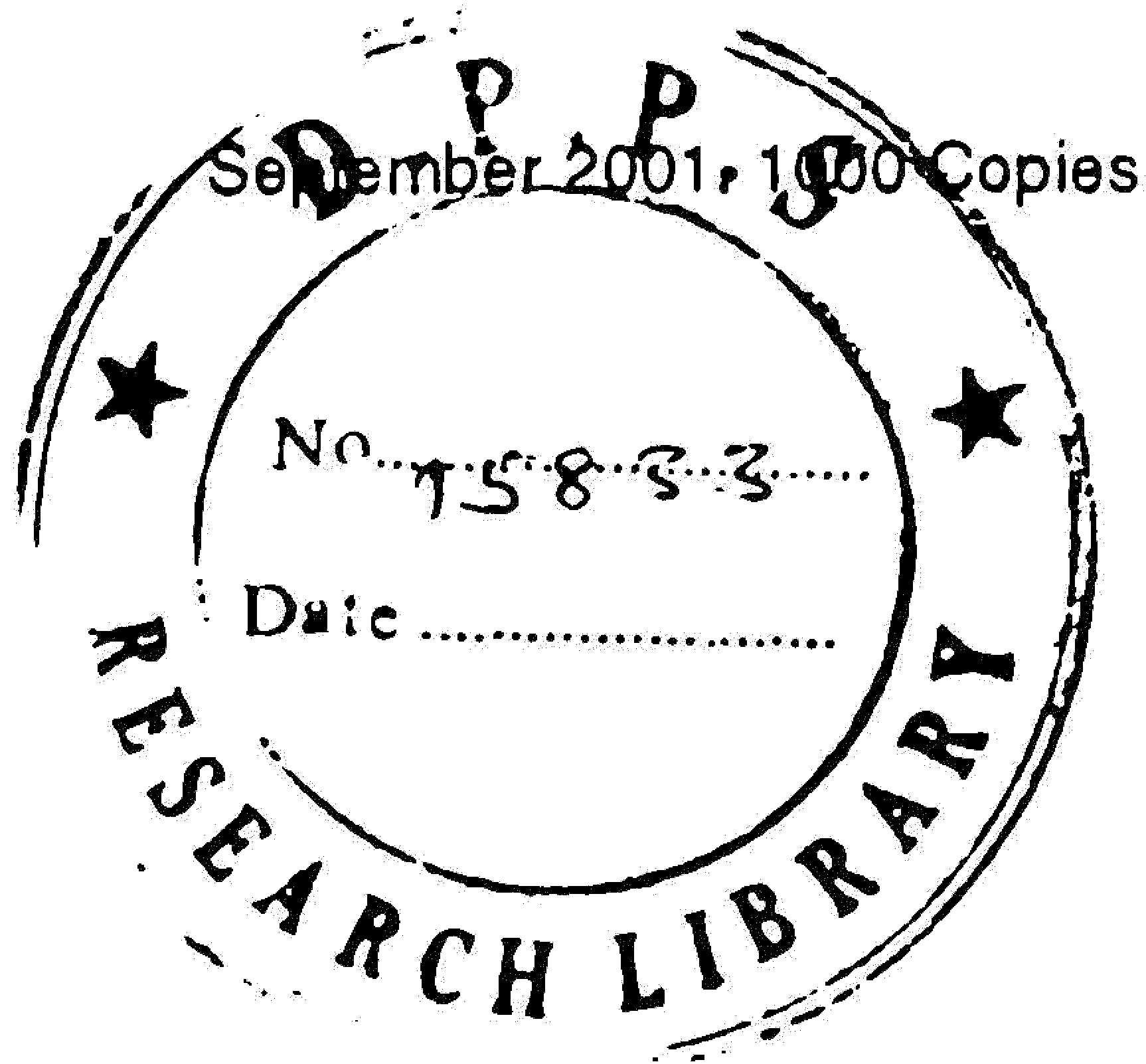
The Editorial Committee

Department for the Promotion and

Propagation of the Sāsanā

YANGON, MYANMAR

Department for the Promotion and
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Namo tassa bhagavato arahato sammāsambuddhassa

Veneration to the Exalted One, the

Homage-Worthy, the Perfectly


Self-Enlightened

The Buddha is an Arahāt and he is worthy of the highest veneration. All beings including devas and brahmās venerate the Buddha because the Buddha is the Supreme One, who has extinguished all defilements, who has become perfectly self-enlightened through realization of the Four Ariya Truths, and who is endowed with the six great qualities of glory, namely, *Issariya* (supremacy), *Dhamma* (Knowledge of the Path to Nibbāna), *Yasa* (fame and following), *Sirī* (noble splendour of appearance), *Kāma* (power of accomplishment) and *Payatta* (diligent mindfulness).

F O R E W O R D

It is with great pleasure that we now present to our readers the Tika Nipāta from Aṅguttara Nikāya. This is the division of three-factor discourses from Aṅguttara Nikāya. This follows the Ekaka Nipāta, the division of one-factor discourses and the Duka Nipāta, the division of two factor-discourses which were published by us as one book in the earlier part of the year 2000.

We hope that our present Collection/Division of discourses will receive a warm welcome from our readers.



: 11/6/2001

SANN LWIN

Director-General

Department for the Promotion and

Propagation of the Sāsana

Kaba-Aye
Yangon.

INTRODUCTION

1. The Distinctive Feature of the Aṅguttara Nikāya.

Of the five Nikāyas or collections of the Buddha's teachings, i.e., the Dīgha Nikāya, the Majjhima Nikāya, the Saṃyutta Nikāya, the Aṅguttara Nikāya and the Khuddaka Nikāya, Aṅguttara Nikāya has a distinctive feature of its own. It is an assortment of various subjects with little relationship between each of the sections called nipātas, and arranged numerically in ascending order, that is to say, the first nipāta is a collection of discourses dealing with a single subject; the second one containing discourses dealing with two subjects, the third with three subjects, and so on, thus gradually going up to the eleventh nipāta with eleven subjects. The method of numerical classification has the merit of making the wide variety of subjects more readily recollected. The present nipāta called the Tika nipāta contains an assortment of discourses arranged in threes. The variety of subjects is almost endless: it may be about some simple subject of worldly interest; or it may be about complex matters wherein mundane matters are mixed with the supramundane; or in a few cases, about the supramundane. This general statement would call for some concrete examples; a few such examples are given below.

2. Some Examples of the Discourses

A: Simple Subjects of Worldly Interest

(1) Anger and Three Types of Person (The Simile of Writing) (Lekha Sutta, Sutta No. 133)

Bhikkhus, just as an inscription made on rock does not quickly disappear due to wind or water, but remains there for a long time, so also, bhikkhus, in this world, a certain person always gets angry and his anger remains in him for a long time.

Bhikkhus, just as a writing on the ground quickly disappears due to wind or water, in this world a certain person

always gets angry but his anger quickly disappears and does not remain for a long time.

Bhikkhus, just as a writing made on the water does not remain there for a long time (in fact it does not appear at all), in this world, even though a certain person may be spoken to with abusive words, harsh words and unpleasant words, he continues to be communicable, amicable and agreeable.

Bhikkhus, there do exist in this world these three kinds of person. (Lekha Sutta) (Sutta No. 133)

(2) Auspicious Morning: (Pubbaṇha Sutta, Sutta No.156)

Bhikkhus, to those who do good deeds, speak good words, and think good thoughts in the morning, the morning is an auspicious one.

Bhikkhus, to those who do good deeds, speak good words, and think good thoughts in the day time, the day time is an auspicious one.

Bhikkhus, to those who do good deeds, speak good words, and think good thoughts in the evening, the evening is an auspicious one.

(3) Discourse on Thinking (Cinti Sutta, Sutta No.3)

The Characteristics of a Fool and a Wise Person

In this discourse three characteristics of a fool are mentioned. In this world, a fool thinks evil, speaks evil, and does evil. On the other hand, a wise person thinks good thoughts, speaks good words and does good deeds.

(4) Discourse to the Kālāmas: (Kesamutti Sutta, Sutta No.66)

Once, the Kālāmas of Kesamutti said to the Bhagavā who had come to the market-town in the course of a tour: "Venerable Sir, some samaṇas and brāhmaṇas came to Kesamutti. They presented and glorified their own views but calumniated,

slighted, belittled and dismissed others' views. Some other samaṇas and brāhmaṇas also came to Kesamutti; they too presented and glorified their own views, but calumniated slighted, belittled and dismissed others' views. Venerable Sir, of them, we are doubtful and uncertain who among those samaṇas and brāhmaṇas speak the truth, and who speak the untruth. The Buddha told them that their doubts and uncertainties were justified and then exhorted them thus:

"Come, you Kālāmas, do not take anything as true just by hearsay; do not take anything as true just because it is traditional talk; do not take anything as true just because you are told it is true; do not take anything as true because it agrees with the sacred texts; do not take anything as true because it is logical; do not take anything as true just by inference; do not take anything as true just by careful consideration of circumstances; do not take anything as true just because it is the view you like after intelligent pondering; do not take anything as true just because it comes from good authority; do not take anything as true just because it is the word of a samaṇa one respects. Kālāmas, only when you yourselves are convinced thus: these are demeritorious, these are blameworthy, these are censured by the wise, and these three factors, when fully present in one, would lead to suffering, you should abandon them

Kālāmas, only when you yourselves are convinced that these are meritorious, these are blameless, these are praised by the wise, these, three factors when fully present in one, are advantageous and lead to happiness, you should fulfil and abide by them."

B: Mundane Matters Mixed with the Supramundane

(1) Observance of Uposatha Precepts (Upasatha Sutta, Sutta No.71)

On the subject of observing Uposatha Precepts, the Buddha mentions three kinds of its observance, namely; cow-herd's uposatha, nigaṇṭha uposatha, and ariya's uposatha.

Cowherd's uposatha is observed by a pious person with his interest in having nice food on the uposatha day, just like a cowherd who is mainly interested in finding luscious grazing ground for his herd.

Nigaṇṭha uposatha, the Buddha declares, is merely the observance as instructed by a nigaṇṭha teacher.

The Ariya's uposatha is essentially to purify the mind before taking up the observance itself. One purifies the mind by reflection on the (nine) supreme attributes of the Buddha, the (six) supreme attributes of the Dhamma, and (nine) supreme attributes of the Saṃgha, by reflecting on his own pure morality, and reflecting on his own virtues of conviction, etc., as well as those of the devas. Observance of the Uposatha Sīla the ariya way is highly beneficial even surpassing the benefits of being a Universal Monarch. The Uposatha Sutta was taught by the Buddha to Visākhā with many beautiful similes.

(2) Three Dangers from which mother and son cannot find protection in each other (Bhaya Sutta, Sutta No.63)

In Bhaya Sutta the Buddha gives instances of three great dangers wherein a mother may be able to give protection to her son, and her son may be able to give protection to his mother. These three are: the danger of a great fire, the danger of a great deluge that sweeps away entire villages, and the danger of outlaws plundering villages. But the Buddha says that there are three kinds of danger from which mother and son cannot find protection in each other. They are the danger of ageing, the danger disease and the danger of death. Then he points out that there is a path, there in a practice, to leave behind and get beyond the danger from which mother and son can find protection in each other, as well as the danger from which mother and son cannot find protection in each other. And that path, that practice, is the Ariya Path of Eight Constituents, namely: Right View, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

(3) The Three Messengers of Death (Devadūta Sutta, Serial No.36)

In the Devadūta Sutta, the Buddha employs a very effective allegory to bring home the point that everyone of us is bound by duty towards one's mother and father, samanās and brahmaṇās; to respect one's elderly relatives such as grandparents, uncles, aunts, etc, and also to do good things, avoiding evil things either by deed, word or thought. An evil-door is destined to fall to *niraya*, the realm of continuous suffering, or any of the four miserable existences.

The three messengers of death portrayed in this discourse are briefly retold here. When a wrong-doer falls to *niraya*, he is interrogated by King Yama who is in charge of the *niraya* realm. With reference to the first messenger of Death, the new entrant to *niraya* admitted he did not notice him. Thereupon King Yama put him the question: "My man, while in the human world, did you not see very old men or women moving about unsteadily with ribs like the rafters of a house, bent double and depending on a staff?"

And the man answered: "Your Majesty, I did see such persons".

King Yama then said to him thus: "O man, you were endowed with the right senses and were old enough to know; yet did it never occur to you like this: 'I, too, am subject to growing old; I cannot go against this nature; I must now do good deeds, speak good words, and think good thoughts?'"

The man replied, "Your Majesty, I was so forgetful that I was unable to do good deeds, speak good words, and think good thoughts". King Yama then said to him, "O man, for whatever reason you failed to do good deeds, you will certainly be punished according to your unmindfulness..."

King Yama then asked the man whether he had, in his human existence, noticed the second Messenger of Death. The man answered he failed to notice the messenger. Then King Yama asked him thus:

"O man, in the abode of human beings, did you not see a very ill man or woman suffering from severe illness,... who had to lie helplessly in bed wallowing in the filth of his or her own excrement?" And the man answered: "Your Majesty, I did see such persons." King Yama then asked the man the next question:

"O man, you were endowed with the right senses, and were old enough to know; yet; did it not occur to you like this: 'I, too am subject to illness; I cannot go against this nature; now I shall do good deeds, speak good words, and think good thoughts?' "To this the man replied: "Sir, I had been unmindful so that I was unable to do good deeds, speak good words, and think good thoughts. Thereupon King Yama said to him, "O man, for whatever reason you failed to do good deeds, you will certainly be punished according to your unmindfulness..."

After that King Yama asked the man whether he had, in his human existence, not seen the Third Messenger of Death. The man answered, "Your Majesty, I did not see him." Then King Yama asked him this question: "O man, did you never see the dead body of a man or a woman,... swollen and festering...?" The man answered, "Your Majesty, I did see such things." King Yama then asked him this question: "O man, you were endowed with the right senses; and were old enough to know; yet, did it never occur to you like this: I too am subject to death, I cannot go against this nature; now I shall do good deeds, speak good words and think good thoughts?" To this the man replied thus: "Your Majesty, I was so forgetful that I was unable to do good deeds, speak good words, and think good thoughts."

And King Yama said to him "O man... for whatever reason you failed to do good deeds, you will certainly be punished according to your unmindfulness..."

King Yama then had no more questioning to be made. The guards of niraya dragged the man away and put him to severe torture. The details of the punishment meted out to a person who has fallen to niraya are vividly described in this

discourse, sufficient enough for the reader to get the Buddha's message.

(5) The Blind Person, (Andha Sutta, Sutta No.29)

These three kinds of person do exist in the world, namely: one who is totally blind, one who is partially blind, and one who is not blind. Who is the person that is totally blind? Bhikkhus, in this world, some persons have no vision for acquisition of wealth not yet acquired nor for the growth of wealth already acquired; have no vision for knowing what is meritorious from what is demeritorious, for knowing blameworthy from what is blameless; for knowing what is ignoble from what is noble; for knowing that which purifies the mind from that which defiles the mind. Such a person is called one who is totally blind. Some persons in this world have the vision for acquisition of wealth not yet acquired, and for the growth of wealth already acquired; but they have no vision for knowing what is meritorious from what is demeritorious; for knowing the blameless from the blameworthy, for knowing the noble from the ignoble, and for knowing the pure from the impure. Such a person is called one who is partially blind.

Some persons in this world have the vision for acquisition of wealth not yet acquired, and for the growth of the wealth already acquired; they also have the vision for knowing what is meritorious from what is demeritorious: the good from the bad; the blameless from the blameworthy; the noble from the ignoble; and the pure from the impure. Such a person is called one that is not blind.

(6) On wicked bhikkhu with the Simile of a Great Robber (Mahācora Sutta, Serial No.51)

Bhikkhus, just as a great robber depends on rugged terrain (i.e, places difficult of access such as rivers or mountains), a wicked bhikkhu depends on rugged terrain in that his thought,

word and deed are evil. Bhikkhus, just as a great robber depends on an impenetrable jungle, a wicked bhikkhu depends on an impenetrable jungle of wrong views; he holds fast to wrong views. Bhikkhus, just as a great robber depends on kings or chief ministers, a wicked bhikkhu depends on powerful men. Bhikkhus, a wicked bhikkhu, depending on these three characteristics, acts in a self-destructive manner undermining himself. He is blameworthy, censured by the wise, and also generates much evil.

(7) Discourse with the Simile of Two Chariot Wheels (Sacetana Sutta, Sutta No.15)

King Sacetana requested his chariot-maker to have a new pair of wheels to his chariot to be ready in six months as he wanted to use the chariot in an impending war about that time. When the assigned period was about its end, the King asked the chariot-maker, "O Chariot-maker, is the pair of wheels ready?" The latter replied, "Your Majesty, I have finished one new wheel during these six months less six days. "Then the King asked the chariot-maker, "Could you have the second wheel finished in these six days? "And the chariot-maker answered, "Your Majesty, I can. "Then he had the second wheel made in six days. The King said to the chariot-maker, "Chariot-maker, this wheel of yours is finished in six months less six days..... The other wheel of yours is finished in six days only. What is the difference between these two wheels? I do not see any difference between them."

"Your Majesty, there is a difference between these wheels. Your Majesty, see for yourself the difference."

Then the chariot-maker rolled out the wheel that was finished in six days only. The wheel rolled away until the force was spent, when it gyrated and fell flat to the ground. Then, he rolled out the wheel that was finished in six months less six days. The wheel rolled away and when the force was spent, it stopped upright as if it were fitted to an axle.

On seeing it, the king asked the chariot-maker, "Chariot-maker, what is the cause, what is the ground, for the difference in the performance of the two wheels?"

"Your Majesty", explained the chariot-maker, "The wheel that was finished in six days has a rim that is crooked, faulty, defective; its spokes too were crooked, faulty, defective. Because its rim was crooked, faulty, defective and its spokes were crooked, faulty, defective, its nave was crooked, faulty, defective, and so, on being rolled out, it rolled away until the force was spent when it gyrated and fell flat to the ground. As to the wheel that was finished in six months less six days, its rim was not crooked, not faulty, not defective; its spokes were not crooked, not faulty, not defective. Because its rim and spokes were not crooked, not faulty, not defective, its nave was not crooked, not faulty, not defective. So, on being rolled out, it rolled away until the force was spent when it stopped upright as if it were fitted to an axle."

Having related the story of the two chariot wheels, the Bhagavā revealed to the bhikkhus that that episode actually happened when he was born as a chariot-maker of King Sacetana. He continued with these words: "Bhikkhus, at that time I was skilled in the knowledge of crooked, faulty, defective wood. Bhikkhus at the present time, being the Perfectly Self-Enlightened One, I am skilled in the knowledge of the crooked, faulty and defective physical action, of the crooked faulty and defective vocal action, and of the crooked, faulty and defective mental action. "Then the Bhagavā said that a bhikkhu or a bhikkhunī whoever has not abandoned crooked, faulty and defective physical action, verbal action and mental action is like the wheel that was finished in six days and that a bhikkhu, or bhikkhunī who has abandoned crooked physical action, verbal action and mental action, is like the wheel that was finished in six months less six days, and stands in good grace in this Teaching.

C: On the Supramundane

(1) High and Luxurious Places (Venāgapura Sutta, Serial No.64)

The Buddha's dialogue with a brahmin of the Vaccha family at a Kosalan brahmin village of Venāgapura is based on the brahmin's enquiry about of the Buddha's virtues and powers. He had already had a liking for the Bhagavā. He asked of the Buddha whether the Bhagavā could easily obtain high and luxurious beds and seats. The Bhagavā replied that high couches and divans are difficult for recluses to obtain, and that even if they could obtain them, none of them is proper for use by recluses. Further, the Buddha disclosed to the brahmin thus:

"Brahmin", there are these three kinds of luxurious places which I can now obtain as I wish without difficulty and trouble, namely, the high and luxurious places of the devas, the high and luxurious places of the Brahmā, and the high and luxurious places of the Ariyas." The brahmin was quite excited to hear the Buddha's mentioning of the Brahmā and asked him about the high and luxurious places of the devas and the Brahmā. The Buddha explained to him how, through the development of the mind, he can achieve the jhānas, and when he has attained the fourth jhāna, he lives just like the deva in all the four bodily postures, so that when he lies down, his lying down is like that of the deva.

"Brahmin", the Bhagavā said, "these are the high and luxurious places of the devas which I can now obtain as I wish, without difficulty and trouble, "Then the Bhagavā explained to the brahmin how one may dwell in the four Noble Abidings-- that of loving-kindness (mettā), compassion (karuṇā), sympathetic joy (muditā) and equanimity (upekkhā) diffusing all the world of beings with a mind filled with these four attitudes, that are extensive, lofty, measureless, without hostility and malice. By dwelling in such a lofty state of mind, the Bhagavā said, he remains in all the four bodily postures like the Brahmā. "These", said the Bhagavā, "are the high and luxurious places of the Brahmā which I can now obtain as I wish, without difficulty and trouble."

The brahmin then inquired of the Buddha what the high and luxurious places of the Ariyas are, which the Bhagavā can obtain as he wishes without difficulty or trouble. The Bhagavā explained to him how, by exercising perfect concentration through meditation, he had been able to uproot attachment, ill will and bewilderment, and had totally destroyed these evil thoughts like a palm tree whose roots have been cut off, and rendered unable to rise again. By being able to get rid of attachment, ill will, and bewilderment, the Bhagavā has attained the living of the Ariya in all the four bodily postures. "Brahmin," said the Bhagavā, "these are the high and luxurious places of the Ariya which I can obtain as I wish, without difficulty and trouble."

After listening to the Buddha's discourse, the brahmin of the Vaccha family took refuge in the Buddha, the Dhamma and the Saṃgha.

2. Threefold Wisdom Under the Ariya Teaching (Jānussoni Sutta, Sutta No. 60)

Once, Brahmin Jānussoni amicably discussed with the Buddha. After describing how a brahmin becomes accomplished in the threefold wisdom, he asked the Buddha to explain how one becomes accomplished in the threefold wisdom (Tevijja) of the Ariya teaching. The Bhagavā told him how a bhikkhu practises mental development up to the attainment of the fourth jhāna. When the concentrated mind becomes purified, pellucid, unblemished, undefiled, malleable, pliable, firm and imperturbable, that bhikkhu directs his mind to knowledge of past existences (Pubbenivasānusati ñāṇa). Then he gains the knowledge of past existences. Then the darkness of ignorance disappears and the light of wisdom appears. This is the first Vijjā under the Ariya Teaching.

Then, with the concentrated mind of the aforesaid properties, that bhikkhu directs his mind to knowledge of the passing away and arising of beings (Cutupapātāñāṇa). Then with the Divine Power of Sight (Dibbacakkhu ñāṇa) which he has now acquired, he knows how beings after death arise according to their own kamma actions. Then in him the darkness of ignorance disappears and the light of Wisdom appears. This is the second Vijjā under the Ariya Teaching.

Then, with the concentrated mind of the aforesaid properties, that bhikkhu directs his mind to knowledge of the extinction of āsavas (moral intoxicants), āsavakkhaya ñāṇa. He then knows: "This is dukkha ...p... this is the way leading to the cessation of dukkhas" He knows the āsavas as they really are ...p... the way that leads to the cessation of āsavas. He has now extinguished all āsavas and become an arahat with no possibility of rebirth. This is the third Vijjā under the Ariya Teaching. After listening to the Buddha's discourse, brahmin Jānussoni became a lay disciple of the Buddha.

3. Conclusion

Those are just a sampling of the discourses contained in the Tika Nipāta. On poring over this book, it is expected the reader will enjoy the random arrangement of the Texts, as if he were studying a horticultural garden which specialized in various species of plants, each bearing only three flowers: he will be enthralled by the variegated hues and fragrances of these flowers as well as by their inspiration brought to bear on his mind, the inspiration to abide by mindfulness. Only through constant mindfulness can one free oneself from the evil forces of greed, hatred and bewilderment that tend to persist in the mind; and only by abandoning them completely can one realize the end of dukkha which is Nibbāna, the ultimate goal of all good Buddhists.

May the Buddha's Teaching
shine forth like the radiant sun.

The Editorial Committee
Department for the Promotion and
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II DUTIYA PAṆṆĀSAKA

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i. Bāla Vagga

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2. Lakkhaṇa Sutta
3. Cintī Sutta
4. Accaya Sutta
5. Ayoniso Sutta
6. Akusala Sutta
7. Sāvajja Sutta
8. Sabyābajja Sutta
9. Khata Sutta
10. Mala Sutta

i. BĀLA VAGGA

1. BHAYA SUTTA

Discourse on Danger

1. Thus have I heard:

Once, the Bhagavā was residing at the Jetavana monastery of Anāthapiṇḍika in Sāvattī. At that time the Bhagavā addressed the bhikkhus, saying, "Bhikkhus," and the bhikkhus replied to him, "Venerable Sir". Then the Bhagavā spoke these words:

Bhikkhus, all the dangers (bhayā) that arise are because of the foolish, not because of the wise; all misfortunes (upaddavā) that arise are because of the foolish, not because of the wise; all distress (upasagga) that arise are because of the foolish, not because of the wise. Bhikkhus, just as the fire that starts from a house of reed or of thatch spreads to well-built, big, pinnacled houses that are well protected from the wind, well plastered inside and outside, well fitted with doors and secure windows, so also all dangers that arise are because of the foolish, not because of the wise; all misfortunes that arise are because of the foolish, not because of the wise; all distress that arise are because of the foolish, not because of the wise.

Bhikkhus, the foolish are thus associated with dangers, the wise are not; the foolish are associated with misfortunes, the wise are not; the foolish are associated with distress, the wise are not.

Bhikkhus, there is no danger that arises because of the wise; there is no misfortune that arises because of the wise; there is no distress that arises because of the wise. Therefore, bhikkhus, in this Teaching you should discipline yourselves thus: "avoiding the three that are characteristic of the foolish, we shall take up the three that are characteristic of the wise,

and practise accordingly." In this manner, bhikkhus, you should discipline yourselves.

End of the Bhaya Sutta,
the first in this vagga.

2. LAKKHAṆA SUTTA

Discourse on Characteristics

2. Bhikkhus, a fool is characterized by the deed he does. A wise person also is characterized by the deed he does. Intelligence is discernible by his thought, speech, and conduct. Bhikkhus, one who is endowed with three things should be known as a fool. What are the three? They are: evil deed, evil speech and evil thought. Bhikkhus, one who is endowed with these three things should be known as a fool.

Bhikkhus, one who is endowed with three things should be known as a wise person. What are the three? They are good deed, good speech and good thought. Bhikkhus, one who is endowed with these three things should be known as a wise person. Therefore, bhikkhus, in this Teaching, you should discipline yourselves thus: "Avoiding the three that are characteristic of a fool, we shall take up the three that are characteristic of the wise; and practise accordingly". In this manner, bhikkhus, you should discipline yourselves.

End of the Lakkhaṇa Sutta,
the second in this vagga.

3. CINTĪ SUTTA

Discourse on Thinking

3. Bhikkhus, characteristics, signs and conduct of a fool are of three kinds. What are the three? Bhikkhus, in this world, a fool thinks evil, speaks evil, and does evil. Bhikkhus, if the fool did not think evil, did not speak evil, and did not do evil, how would the wise know: “This person is a foolish, wicked person?”. A fool does think evil, does speak evil, and does do evil, and thus the wise know: “This person is a foolish, wicked person.” Bhikkhus, these three are the characteristics, signs and conduct of a fool.

Bhikkhus, characteristics, signs and conduct of a wise person are of three kinds. What are the three? Bhikkhus, in this world, a wise person thinks good thoughts, speaks good words, and does good deeds. Bhikkhus, If the wise person did not think good thoughts, did not speak good words, and did not think good deeds, how could the wise know: "This person is a wise, good person?" Bhikkhus, a wise person does think good thoughts, does speak good words, and does good deeds. Bhikkhus, if the wise person did not think good thoughts, did not speak good words, and did not think good deeds, how could the wise know: “This person is a wise, good person?” Bhikkhus, a wise person does think good thoughts, does speak good words, and does do good deeds, and thus the wise know: “This person is a wise, good person.” Bhikkhus, these three are the characteristics, signs and conduct of a wise person. Therefore, bhikkhus, ...p... .

End of the Cintī Sutta,
the third in this vagga.

4. ACCAYA SUTTA**Discourse on Wrong-doing**

4. Bhikkhus, one who is endowed with three things should be known as a fool. What are the three? They are: not regarding his wrong-doing as such; even when regarding his wrong-doing as such, not remedying it in accordance with what is proper; and even when another person comes to admit his own wrong-doing, not accepting it in accordance with what is proper. Bhikkhus, one who is endowed with these three things should be known as a fool.

Bhikkhus, one who is endowed with three things should be known as a wise person. What are the three? They are: regarding his wrong-doing as such; when regarding his wrong-doing as such, remedying it in accordance with what is proper; and when another person comes and admits his own wrong-doing, accepting it in accordance with what is proper. Bhikkhus, one who is endowed with these three things should be known as a wise person. Therefore, bhikkhus, ...p... .

End of the Accaya Sutta,
the fourth in this vagga

5. AYONISO SUTTA**Discourse on Improper Way**

5. Bhikkhus, one who is endowed with three things should be known as a fool. What are the three? A fool asks questions in an improper way; he answers questions in an improper way; he does not show appreciation of proper, comprehensive, well-phrased and coherent answers given by others. Bhikkhus, one who is endowed with these three things should be known as a fool.

Bhikkhus, one who is endowed with three things should be known as a wise person. What are the three? A

wise person asks questions in a proper way; he answers questions in a proper way; he shows appreciation of proper, comprehensive, well-phrased and coherent answers given by others. Bhikkhus, one who is endowed with these three things should be known as a wise person. Therefore, bhikkhus, ...p...

End of the Ayoniso Sutta,
the fifth in this vagga.

6. AKUSALA SUTTA

Discourse on Demeritoriousness

6. Bhikkhus, one who is endowed with three things should be known as a fool. What are the three? They are: demeritorious deed, demeritorious speech, and demeritorious thought. Bhikkhus, one who is endowed with these three things should be known as a fool.

Bhikkhus, one who is endowed with three things should be known as a wise person. What are the three? They are: meritorious deed, meritorious speech, and meritorious thought. Bhikkhus, one who is endowed with these three things should be known as a wise person. Therefore, bhikkhus, ...p...

End of the Akusala Sutta,
the sixth in this vagga.

7. SĀVAJJA SUTTA

Discourse on Blameworthiness

7. Bhikkhus, one who is endowed with three things should be known as a fool. What are the three? They are: blameworthy deed, blameworthy speech, and blameworthy thought ...p...

Bhikkhus, one who is endowed with three things should be known as a fool. what are the three? They are: blameworthy deed, blameworthy speech, and blameworthy thought ...p... .

End of the Sāvajja Sutta,
the seventh in this vagga.

8. Sabyābajja Sutta

Discourse on Harmful Action

8. Bhikkhus, one who is endowed with three things should be known as a fool. What are the three? They are: harmful deed, harmful speech and harmful thought ...p... . Harmless speech, and harmless thought. Bhikkhus, one who is endowed with these three things should be known as a wise person.

Therefore, bhikkhus, in this Teaching, you should discipline yourselves thus: "Avoiding the three that are characteristic of the foolish, we will take up the three that are characteristic of the wise and practise accordingly." In this manner, bhikkhus, you should discipline yourselves.

End of the Sabyābajja Sutta,
the eight in this vagga.

9. Khata Sutta

Discourse on Digging Up

9. Bhikkhus, a foolish, ignorant and evil person who is endowed with three things goes about digging up and

destroying himself ¹; he is also blameworthy, and deserves to be censured by the wise; and he generates much demerit. What are the three? They are: physical misconduct, verbal misconduct and mental misconduct. Bhikkhus, a foolish, ignorant and evil person who is endowed with these three things goes about digging up and destroying (himself); he is also blameworthy and deserves to be censured by the wise; he also generates much demerit.

Bhikkhus, a wise, learned and virtuous person who is endowed with three things does not go about digging up and destroying himself; he is also blameless and does not deserve to be censured by the wise; and he generates much merit. What are the three? They are: good physical conduct, good verbal conduct, and good mental conduct. Bhikkhus, a wise, learned and virtuous person who is endowed with these three things does not go about digging up and destroying himself; he is also blameless and does not deserve to be censured by the wise; and he generates much merit.

End of the Khata Sutta,
the ninth in this vagga.

10. MALA SUTTA

Discourse on Impurity

10. Bhikkhus, one who is endowed with three things is reborn in 'niraya' as though carried and laid there for not abandoning the three kinds of impurity. What are the three? They are: he is an immoral person and has not abandoned the filth of immorality; he is a jealous person and has not abandoned the filth of jealousy; and he is a stingy person

1. Digging up and destroying himself: what is dug up destroyed here is 'guṇa,' good quality.
(Commentary)

and has not abandoned the filth of stinginess. Bhikkhus, a person who is endowed with these three things is reborn in niraya¹ as though carried and laid there, for not abandoning these three kinds of impurity.

Bhikkhus, one who is endowed with three things, for having abandoned the three kinds of impurity, is reborn in sagga² as though carried and laid there. What are the three? They are: he is a moral person and has abandoned the filth of immorality; he is an unjealous person and has abandoned the filth of jealousy; and he is a generous person and has abandoned the filth of stinginess. Bhikkhus, a person who is endowed with these three things, for having abandoned these three kinds of impurity, is reborn in 'sagga' as though carried and laid there.

End of the Mala Sutta,
the tenth in this vagga.

End of the Bāla Vagga. the first vagga.

1. 'Niraya' is the plane of continuous intense suffering, often inadequately described as 'hell'.

2. 'sagga' in this context is kāmāvacara devaloka.

Namo tassa bhagavato arahato sammāsambuddhassa

I. PAṬHAMA PAṆṆĀSAKA The First Sub-division

ii. Rathakāra Vagga

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2. Sāraṇīya Sutta
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5. Sacetana Sutta
6. Apaṇṇaka Sutta
7. Attabyābādha Sutta
8. Devaloka Sutta
9. The Paṭhama Pāpaṇika Sutta
10. The Dutiya Pāpaṇika Sutta

RATHAKĀRA VAGGA

1. ÑĀTA SUTTA

Discourse Concerning Well-known Bhikkhus

11. Bhikkhus, a bhikkhu who is well known and endowed with three things practises in a manner not tending to the welfare, happiness and interest of many people, to the welfare and happiness of human beings and devas. What are the three? They are: he tells others to do deeds not in conformity with the Teaching¹; he tells others to speak words not in conformity with the Teaching; and he tells others to think thoughts not in conformity with the Teaching. Bhikkhus, a bhikkhu who is well-known and is endowed with these three things practises in a manner not tending to the welfare, happiness and interest of many people, to the welfare and happiness of human beings and devas.

Bhikkhus, a bhikkhu who is well-known and endowed with three things practises in a manner tending to the welfare, happiness and interest of many people, to the welfare and happiness of human beings and devas. What are the three? They are: he tells others to do deeds in conformity with the Teaching; he tells others to speak words in conformity with the Teaching; and tells others to think thoughts in conformity with the Teaching. Bhikkhus, a bhikkhu who is well-known and endowed with these three things practises in a manner tending to the welfare, happiness and interest of many people, to the welfare and happiness of human beings and devas.

End of the Ñāta Sutta,
the first in this vagga.

1. The teaching: Sāsana: Order, Message or Teaching; the doctrine of the Buddha.

2. SĀRAṆĪYA SUTTA**Discourse on Remembering**

12. Bhikkhus, an anointed king of the ruling class should always remember these three places as long as he lives. What are the three? They are: the place of his birth; bhikkhus, this is the first place which an anointed king of the ruling class should always remember as long as he lives. Bhikkhus, another place (which an anointed king of the ruling class should always remember as long as he lives) is the place where he was anointed as a king; this, bhikkhus is the second place which an anointed king of the ruling class should always remember as long as he lives.

Bhikkhus, another place (which an anointed king of the ruling class should always remember as long as he lives) is the battlefield on which he won his victory and over which he reigned supreme; bhikkhus, this is the third place which an anointed king of the ruling class should always remember as long as he lives. Bhikkhus, an anointed king of the ruling class should always remember these three places as long as he lives.

Similarly, bhikkhus, a bhikkhu should always remember these three places as long as he lives. What are the three? They are: bhikkhus, the place where he shaved off his hair and beard, wore the bark-dyed robes and leaving the household life entered the homeless life of a bhikkhu; that, bhikkhus, is the first place which a bhikkhu should always remember as long as he lives.

Bhikkhus, another place (for a bhikkhu always to remember as long as he lives) is the place where he knows 'This is dukkha' as it really is, knows 'This is the cause of dukkha' as it really is, knows 'This is the cessation of dukkha' as it really is, and knows 'This is the Practice Leading to the cessation of dukkha as it really is. This, bhikkhus, is the second place that a bhikkhu should always remember as long as he lives.

Bhikkhus, another place (for a bhikkhu always to remember as long as he lives) is the place where he, in this very life, knows by himself through Magga-Insight, realizes, attains to, and remains in the emancipation of mind and in the emancipation by Insight which are free of āsavas because of their extinction, Bhikkhus, this is the third place that a bhikkhu should always remember as long as he lives.

End of the Sāraṇīya Sutta,
the second in this vagga.

3. ĀSAMSA SUTTA

Discourse on Aspiration

13. Bhikkhus, there are to be found (in this world) three kinds of person. What are the three? They are: one who has no aspiration; one who has aspiration; and one who no longer has any aspiration. Who, bhikkhus, is one who has no aspiration? Bhikkhus, some people in this world belong to such low castes as beggars, or basket-weavers, or hunters, or leather-tanners, or scavengers who are poverty-stricken and who find it hard to get food and clothing and earn their living. That kind of person is ugly, unsightly, dwarfish, afflicted with diseases, or blind, or bow-legged or crippled or has crooked hands. He does not get food, drink or clothing, nor vehicles to ride, nor flowers or perfumes, nor unguents, nor sleeping-or dwelling place, nor oil lamps. When such a person hears the news that a certain member of the ruling class has been anointed as king by the ruling class, this thought will not occur to him, "when am I also going to be anointed as king by the ruling class?" This, bhikkhu, is the kind of person who is said to be one who has no aspiration.

Who, then, bhikkhus, is one who has aspiration? Bhikkhus, there is in this world the eldest son of an anointed king, who is eligible to be anointed as king, but has not yet

been anointed as king although he has come of age and is mature. When such a prince hears the news that a certain member of the ruling class has been anointed as king by the ruling class, this thought will occur to him, "When am I also going to be anointed as king by the ruling class?" This, bhikkhus, is the kind of person who is said to be one who has aspiration.

Who, then, bhikkhus, is one who no longer has any aspiration? Bhikkhus, there is in this world a king who has been anointed and is already a monarch. When such a king hears the news that a certain member of the ruling class has been anointed as king by the ruling class, this thought will not occur to him, "When am I also going to be anointed as king by the ruling class?" "Why is this so? Bhikkhus, it is so because his previous aspiration to be anointed as king has already been achieved. This, bhikkhus, is the kind of person who is said to be one who no longer has any aspiration. Bhikkhus, these are the three kinds of person that do exist in this world.

Similarly, bhikkhus, there are to be found amongst bhikkhus three kinds of bhikkhu. What are the three? They are: the bhikkhu who has no aspiration, the bhikkhu who has aspiration, and the bhikkhu who no longer has any aspiration. Who, bhikkhu, is the bhikkhu who has no aspiration? In this Teaching, bhikkhus, a certain bhikkhu has no morality; he is of evil nature; he has impure mind and questionable habits; he has secretive ways; he claims himself as a samaṇa which he is not; he claims to pursue the Noble Practice while he does not; he has a putrid mind, soaked in defilements and littered with lust. When such a bhikkhu hears the news that a certain bhikkhu, in this very life, knows by himself through Magga-Insight, realizes, attains to, and remains in the emancipation of mind and the emancipation by Insight which are free of āsavas because of their extinction, this thought will not occur to him, "When am I also, in this very life, going to know by myself through Magga-Insight, realize attain to, and remain in the emancipation of mind and the emancipation by Insight which are free of āsavas because of their extinction?"

Bhikkhus, this is the kind of bhikkhu who is said to be one who has no aspiration.

Who, bhikkhus, is the bhikkhu who has aspiration? Bhikkhus, in this Teaching a certain bhikkhu has morality, and is of good nature; when such a bhikkhu hears the news that a certain bhikkhu has, in this very life, known by himself through Magga-Insight, has realized, attained to, and remained in the emancipation of mind and the emancipation by Insight which are free of āsavas because of their extinction, this thought will occur to him, "When am I also, in this very life, going to know by myself through Magga-Insight, realize, attain to, and remain in the emancipation of mind and the emancipation by Insight which are free of āsavas because of their extinction?" This, bhikkhus, is the kind of bhikkhu who is said to be one who has aspiration.

Who, bhikkhus, is the bhikkhu who no longer has any aspiration? In this Teaching, bhikkhus, a certain bhikkhu has attained Arahantship, and extinguished all āsavas. When such a bhikkhu hears the news that a certain bhikkhu has, in this very life, known by himself through Magga-Insight, has realized, attained to, and remained in the emancipation of mind and in the emancipation by Insight which are free of āsavas because of their extinction, this thought will not occur to him: "When am I also, ...p... because of their extinction? ...p... "Why is this so? Bhikkhus, this is because (having already attained Arahantship) his previous aspiration to be free from defilements has been realized. This, bhikkhus, is the kind of bhikkhu who is said to be one who no longer has any aspiration. Bhikkhus, these are the three kinds of bhikkhu to be found amongst bhikkhus.

End of the Āsamisa Sutta,
the third in this vagga.

4. CAKKAVATTI SUTTA**Discourse on the Universal Monarch**

14. Bhikkhus, even a Universal Monarch, a king of righteousness who rules in a righteous manner, would not be able to turn the Wheel Treasure if he did not have a sovereign to depend upon. When the Bhagavā had said thus, a certain bhikkhu, addressed the Bhagavā. “Venerable Sir, who is the sovereign depended upon by a Universal Monarch, a king of righteousness who rules in a righteous manner? ” The Bhagavā said:

Bhikkhu, it is the Righteousness. Bhikkhu, in this world, a Universal Monarch, a king of Righteousness who rules in a righteous manner, making Righteousness his only support, honouring it, esteeming it, venerating it, carrying it like a standard of victory, holding it aloft like a banner and taking it as his guide and master, arranges, in a righteous manner, to provide protection, shelter and security for the royal family and household.

And again, bhikkhus, a Universal Monarch, a king of righteousness who rules in a righteous manner making righteousness his only support, honouring it, esteeming it, venerating it, carrying it like a standard of victory, holding it aloft like a banner, and taking it as his guide and master, arranges, in a righteous manner, to provide protection, shelter and security for kings and vassals for the fighting forces, for brahmins and householders, for dwellers of towns and villages, for samaṇas and brāhmaṇas, and for birds and beasts.

Bhikkhus, that Universal Monarch, a king of righteousness who rules in a righteous manner, making righteousness his only support, honouring it, esteeming it, venerating it, carrying it like a standard of victory, holding it aloft like a banner, and taking it as his guide and master, having arranged, in a righteous manner, to provide protection, shelter and security for the royal family and household, and having arranged, in a righteous manner, to provide protection, shelter and security for kings and vassals, for the fighting forces, for

brahmins and householders, for dwellers of towns and villages, for samaṇas and brāhmaṇas, and for birds and beasts, turns the Wheel Treasure in accordance with righteousness. No human adversary could stop or hinder this Wheel Treasure.

In a similar manner, bhikkhus, the Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened, who is the king of righteousness who rules in a righteous manner, making righteousness his only support, honouring it, esteeming it, venerating it, carrying it like a standard of victory, holding it aloft like a banner, taking it as his guide and master, arranges, in a righteous manner, to provide protection, shelter and security for his physical actions thus: "A physical action of this nature should be adopted; a physical action of this nature should not be adopted."

And again, bhikkhus, the Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened, who is king of righteousness who rules in a righteous manner, making righteousness his only support, honouring it, esteeming it, venerating it, carrying it like a standard of victory, holding it aloft like a banner, taking it as his guide and master, arranges, in a righteous manner, to provide protection, shelter and security for his verbal action thus: "A verbal action of this nature should be adopted; a verbal action of this nature should not be adopted"...p... for his mental action thus: "A mental action of this nature should be adopted; a mental action of this nature should not be adopted."

Bhikkhus, the Tathāgata who is Homage-Worthy and Perfectly Self-Enlightened, who is king of righteousness, making the Dhamma his only support, honouring it, esteeming it, venerating it, carrying it like a standard of victory, holding it aloft like a banner, taking it as his guide and master, having arranged in a righteous manner, to provide protection, shelter and security for his physical action; having arranged, in a righteous manner, to provide protection, shelter and security for his verbal action; having arranged, in righteous manner, to provide protection shelter and security for his verbal action; having arranged, in a righteous manner, to provide protection,

shelter and security for his mental action; turns the incomparable Wheel of Dhamma in a righteous manner. No one in the world, whether samaṇa or brāhmaṇā, deva or Māra or brahmā, could stop or hinder this Wheel of Dhamma.

End of the Cakkavatti Sutta,
the fourth in this vagga.

5. SACETANA SUTTA

Discourse on King Sacetana

15. Once, the Bhagavā was residing at the Deer Park by the name of Isipatana near Vārāṇasī. It was then that the Bhagavā addressed the bhikkhus saying, "Bhikkhus" and the bhikkhus replied to him, "Venerable Sir". Then the Bhagavā spoke these words:

Bhikkhus, once there was a king by the name of Sacetana. At that time, the king asked a chariot-maker, "Chariot-maker, six months from today there will be war. Chariot-maker, could you make me a new pair of chariot wheels?" "Bhikkhus, the Chariot-maker replied, "Your Majesty, I can". Then, bhikkhus, the Chariot-maker had one wheel finished in these six months less six days. At that time, bhikkhus, King Sacetana asked the Chariot-maker, "Chariot-maker, six days from today there will be war; have you finished the new pair of wheels." The Chariot-maker replied, "Your Majesty, I have finished one new wheel in this period of six months less six days. Then, the king asked, "Chariot-maker, could you have the second wheel finished in these six days?" "Bhikkhus, the Chariot-maker answered, "Your Majesty, I can." Then, bhikkhus, the Chariot-maker had the second wheel finished in six days. Then taking the new pair of wheels, he approached King Sacetana and said, "Your Majesty, this new pair of wheels of yours has been finished." "Chariot-maker, this wheel of yours is finished in six months less six days and the other wheel of

augon.
yours is finished six days only. What is the difference between these wheels? I do not see any difference between the wheels. "Your Majesty, there is difference between these wheels. Your Majesty, see for yourself the difference."

Then, Bhikkhus, the Chariot-maker rolled out the wheel that was finished in six days only. The wheel rolled away until the force was spent when it gyrated and fell flat to the ground. Then, he rolled out the wheel that was finished in six months less six days. The wheel rolled away and when the force was spent, it stood there as if it was fitted to an axle.

Chariot-maker, the wheel that was finished in six days, on being rolled out rolled away until the force was spent when it gyrated and fell flat to the ground. What is the cause? What is the ground for this? Chariot-maker, the wheel that was finished in six months less six days, on being rolled out rolled away until the force was spent when it stopped upright as if it was fitted to an axle. What is the cause, what is the ground for this?

"Your Majesty, with respect to the wheel that was finished in six days, its rim was crooked, faulty, defective; its spokes were crooked, faulty, defective; its nave was crooked, faulty, defective. Because its rim was crooked, faulty, defective, its spokes were crooked, faulty, defective; its nave was crooked, faulty, defective; on being rolled out, it rolled away until the force was spent when it gyrated and fell flat to the ground. As to the wheel that was finished in six months less six days, its rim was not crooked, not faulty nor defective; its spokes were not crooked, not faulty nor defective; its nave was not crooked, not faulty nor defective. Because its rim was not crooked, not faulty nor defective; its spokes not crooked, not faulty nor defective; its nave not crooked, not faulty nor defective, on being rolled out, it rolled away until the force was spent when it stopped upright as if it was fitted to an axle.

Bhikkhus, you might think that the Chariot-maker at that time was some other person; you should not think so.

The Chariot-maker at that time was none other than I. Bhikkhus, at that time, I know well the wood which is crooked, or faulty, or defective. Bhikkhus, at the present time, however, being the Homage-Worthy and Perfectly Self-Enlightened One, I know well the physical action which is crooked, or faulty, or defective, I know well the verbal action which is crooked, or faulty, or defective, I know well the mental action which is crooked, or faulty, or defective. Bhikkhus, a bhikkhu or a bhikkhunī whoever has not abandoned the crooked, faulty and defective physical action, the crooked, faulty and defective verbal action, the crooked, faulty and defective mental action, falls from this Teaching, just like the chariot wheel that was finished in six days (which fell flat to the ground). Bhikkhus, a bhikkhu or a bhikkhunī whoever has abandoned the crooked, faulty, and defective physical action; the crooked, faulty and defective verbal action; the crooked, faulty and defective mental action, stands in this Teaching like the chariot wheel that was finished in the six months less six days (which stood).

Therefore, bhikkhus, in this Teaching you should practise thus: "I shall abandon the crooked, faulty and defective physical action; I shall abandon the crooked, faulty and defective verbal action; and I shall abandon the crooked, faulty and defective mental action." Bhikkhus, you should indeed practise in this manner.

End of the Sacetana Sutta,
the fifth in this vagga.

6. APANṆAKA SUTTA

Discourse on Correct Practice

16. Bhikkhus, a bhikkhu who is endowed with three things is one who follows a course of correct practice; that bhikkhu is one who has striven for the extinction of āsavas in

an appropriate manner. What are the three? In this Teaching, bhikkhus, a bhikkhu has the doors of his faculties guarded; he is moderate in eating; and exercises constant vigilance.

Bhikkhus, how does a bhikkhu have doors of his faculties guarded? In this Teaching, bhikkhus, when a bhikkhu sees a visible object with his eyes, he does not take in its general characteristics (such as male or female, etc), or its secondary details (such as shape of arms, legs etc., or way of smiling, laughing etc.). He practises to exercise control over the Eye-faculty because if he dwells without restraint over the Eye-faculty, the demeritorious factors of covetousness and distress will overcome him. Therefore, he has his Eye-faculty guarded and he gains control over the Eye-faculty.

When he hears a sound with his ears, ... smells a scent with his nose, ... tastes a flavour with his tongue, ... touches a tangible object with his body ... when he cognizes a mind-object with his mind, he does not take in its general characteristics, or its secondary details. He practises to exercise control over the Mind-faculty, because if he dwells without restraint over the Mind-faculty, the demeritorious factors of covetousness and distress will overcome him. Therefore he has his Mind-faculty guarded and he gains control over the Mind-faculty. In this manner, bhikkhus, the bhikkhu has the doors of his faculties guarded.

Bhikkhus, how is a bhikkhu moderate in eating? In this Teaching, bhikkhus, a bhikkhu takes his food with proper reflection. He eats not for enjoyment, not for vanity (in strength), not for improvement of the body and not for a better complexion, but only to sustain the physical body, to have just enough nourishment for maintaining life, to appease hunger, and to carry out the Noble Practice of Purity. (He reflects thus:) 'By taking this food, I shall remove the existing (lit., old) discomfort (of hunger) and shall prevent the arising of new discomfort (from immoderate eating). I shall have just enough nourishment (to maintain life) and lead a blameless life in good health.

Bhikkhus, how does a bhikkhu exercise constant vigilance? Bhikkhus, by walking and sitting in the daytime, a bhikkhu cleanses his mind of all hindrances (nīvaraṇas). By walking and sitting in the first watch of the night, he cleanses his mind of all hindrances. Then, in the middle watch of the night, determining the time for his rising, he lies down, with mindfulness and comprehension, on his right side in a noble reclining posture, with the left leg placed on and a little beyond the right leg. Rising early in the last watch of the night, by walking and sitting, he cleanses his mind of all hindrances. In this manner, bhikkhus, the bhikkhu who is endowed with these three things is one who follows a course of correct practice, that bhikkhu is one who strives for the extinction of āsavas in an appropriate manner.

End of the Apanṇaka Sutta,

the sixth in this vagga.

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7. ATTABYĀBĀDHA SUTTA

Discourse on Harming Oneself

17. Bhikkhus, these three are conducive to harming oneself, harming others, or harming both. What are the three? They are: evil physical action, evil verbal action, and evil mental action. Bhikkhus, these are the three that harm oneself, harm others, and both.

Bhikkhus, these three are not conducive to harming oneself, harming others, and harming both. What are the three? They are: good physical action, good verbal action, and good mental action. Bhikkhus, these are the three that are not conducive to harming oneself, harming others or harming both.

End of the Attabyābādha Sutta,

the seventh in this vagga.

8. DEVALOKA SUTTA

Discourse on Devaloka

18. Suppose, bhikkhus, wandering ascetics of other faiths should ask you: “Friends, do you practise the Noble Life of Purity under Samaṇa Gotama for the sake of rebirth in the devaloka?” When asked thus, should you not feel embarrassed, ashamed and disgusted? The bhikkhus replied, “Yes, Venerable Sir.” Bhikkhus, if you should feel embarrassed about, ashamed of, and disgusted with the life of devas; if you should feel embarrassed about, ashamed of, and disgusted with the appearance, happiness, fame and following, and power of devas; then you should first feel embarrassed about, ashamed of and disgusted with evil physical action ... with evil verbal action, and you should first feel embarrassed about, ashamed of, and disgusted with evil mental action.

End of the Devaloka Sutta,
the eighth in this vagga.

9. THE PAṬHAMĀ PĀPAṆĪKA SUTTA

The First Discourse on the Shopkeeper

19. Bhikkhus, a shopkeeper who has three characteristics does not deserve to acquire the wealth that has not yet been acquired, and to increase the wealth already acquired. What are the three? Bhikkhus, in this matter, a shopkeeper does not properly undertake his business in the morning, does not properly undertake his business in the daytime, and does not properly undertake his business in the evening. Bhikkhus, a shopkeeper who has these three characteristics does not deserve to acquire the wealth that has not yet been acquired, and to increase the wealth already acquired. Similarly, bhikkhus, a

bhikkhu who has three things does not deserve to acquire the meritorious factor that has not yet been acquired, and to increase the meritorious factor already acquired. What are the three? Bhikkhus, in this matter, a bhikkhu does not properly concentrate on the object of meditation in the morning, does not properly concentrate on the object of meditation in the daytime, and does not properly concentrate on the object of meditation in the evening. Bhikkhus, a bhikkhu who has these three things does not deserve to acquire the meritorious factor that has not yet been acquired, and to increase the meritorious factor already acquired.

Bhikkhus, a shopkeeper who has three characteristics deserves to acquire the wealth that had not yet been acquired, and to increase the wealth already acquired. What are the three? Bhikkhus, in this matter a shopkeeper properly undertakes his business in the morning, properly undertakes his business in the daytime, and properly undertakes his business in the evening. Bhikkhus, a shopkeeper who has these three characteristics deserves to acquire the wealth that has not yet been acquired, and to increase the wealth already acquired. Similarly, bhikkhus, a bhikkhu who has three things deserve to acquire the meritorious factor that has not yet been acquired, and to increase the meritorious factor already acquired. What are the three? In this matter, bhikkhus, a bhikkhu properly concentrates on the object of meditation in the morning ...p... properly concentrates on the object of meditation in the evening. Bhikkhus, a bhikkhu who has these three things deserves to acquire the meritorious factor that has not yet been acquired, and to increase the meritorious factor already acquired.

End of the Paṭhama Pāpaṇika Sutta.

the ninth in this vagga.

10. THE DUTIYA PĀPAṆIKA SUTTA

Second Discourse on the Shopkeeper

20. Bhikkhus, a shopkeeper who has three characteristics acquires great wealth and abundance in a short time. What are the three? Bhikkhus, in this matter, a shopkeeper has keen insight, right diligence, and firm backing. Bhikkhus, in what way has a shopkeeper keen insight? Bhikkhus, in this matter, a shopkeeper knows the goods thus: 'Buying this thing and selling it in this way, the capital outlay will be so much, and the profit will be so much.' In this way, bhikkhus, a shopkeeper has keen insight.

"In what way, bhikkhus, has a shopkeeper right diligence? Bhikkhus, in this matter, a shopkeeper is skilful in buying and selling saleable goods. In this way, bhikkhus, a shopkeeper has right diligence.

"In what way, bhikkhus, has a shopkeeper firm backing? Bhikkhus, in this matter, householders or sons of householders who are rich, who have great wealth and plenty of property know: 'This shopkeeper has keen insight, right diligence, and is capable of working for the maintenance of his wife and children and paying us interest from time to time. So they offered goods to the shopkeeper saying: "Friend shopkeeper, take these goods from us and gain wealth for the maintenance of your wife and children, and pay us interest from time to time." Bhikkhus, in this way, the shopkeeper has firm backing. Bhikkhus, a shopkeeper who has these three things acquires great wealth and abundance in a short time.

Similarly, bhikkhus, a bhikkhu who has three things acquires great wealth in abundance in a short time, what are the three? Bhikkhus, in this matter, a bhikkhu has keen insight, right diligence, and firm backing. In what way, bhikkhus, has a bhikkhu keen insight? Bhikkhus, in this matter, a bhikkhu knows fundamentally and truly, 'This is dukkha'; knows fundamentally and truly, 'This is the cause of dukkha'; knows fundamentally and truly, 'This is the

cessation of dukkha'; and knows fundamentally and truly. 'This is the way to the cessation of dukkha.' In this way, bhikkhus, a bhikkhu has keen insight. In what way, bhikkhus, has a bhikkhu right diligence? Bhikkhus, in this matter, a bhikkhu strives hard to discard demeritorious factors and to develop meritorious factors, he has perseverance and is also energetic; he does not neglect his duty of performing meritorious actions. In this way, bhikkhus, a bhikkhu has right diligence.

Bhikkhus, in what way has a bhikkhu firm backing? Bhikkhus, in this matter, a bhikkhu from time to time approaches bhikkhus of this Teaching who have much learning, who have learnt by heart the Nikāyas, who have learnt by heart the Suttanta, who have learnt by heart the Vinaya, who have learnt by heart the Twin Mātikā, and asks and inquires thus: "Venerable Sirs, how is this? What is the meaning of that?" The bhikkhus explain to him what has not yet been explained, clarify what has not yet been made clear, and remove doubts in many aspects of Dhamma of which he is in doubt. In this way, bhikkhus, a bhikkhu has firm backing. Bhikkhus, a bhikkhu who has these three things acquires great merit in abundance in a short time."

End of the Dutiya Pāpaṇika Sutta.

the tenth in this vagga.

End of the Rathakāra Vagga, the second vagga.

I. PATHAMA PANṆĀSAKA
The First Sub-division

iii. Puggala Vagga

1. Samiddha Sutta
2. Gilāna Sutta
3. Saṅkhāra Sutta
4. Bahukāra Sutta
5. Vajirūpama Sutta
6. Sevitabba Sutta
7. Jigucchitabba Sutta
8. Gūthabhānī Sutta
9. Andha Sutta
10. Avakujja Sutta

iii. PUGGALA VAGGA

1. SAMIDDHA SUTTA

Discourse concerning the Venerable Samiddha

21. Thus have I heard:

Once the Bhagavā was residing at the Jetavana monastery of Anāthapiṇḍika in Sāvathī. At that time the Venerable Samiddha and the Venerable Mahā Koṭṭhika approached the Venerable Sāriputta, and after offering courteous greetings and having said memorable words of felicitation sat in a suitable place. The Venerable Sāriputta addressed the Venerable Samiddha, who had taken his seat;: “Friend Samiddha, there actually exist three kinds of persons in this world. What are the three? They are: *kāyasakkhī* person who, having passed through the eight stages of jhāna and by means of insight meditation, realizes Nibbāna; or *diṭṭhipatta* person who, without having passed through the eight stages of jhāna starts from the First Fruition (i.e. sotāpatti phala), and attains higher Supramundane Insight (i.e arahatta magga); and *saddhāvimutta* person who, without having passed through the eight stages of jhāna, is freed from defilements with faith predominant in his striving. Friend, these three kinds of persons do exist in this world. Now friend, which of the three persons do you like as the best, the noblest?

“Friend Sāriputta, there actually exist three kinds of persons in this world. What are the three? They are: *kāyasakkhi* person who, having passed through the eight stages of jhāna and by means of his insight meditation, realizes Nibbāna; *diṭṭhipatta* person who, without having passed through the eight stages of jhāna, starts from the First Fruition (i.e. sotāpatti phala) and attains higher Supramundane Insight (i.e. arahatta magga); and *saddhāvimutta* person who, without having passed through the eight stages of jhāna, is freed from defilements with faith predominant in his striving. Friend, these three kinds of persons do exist in this world. Friend, amongst these three kinds of persons, I like the (saddhāvimutta) person, as the

best, as the noblest. Why is that so? Friend, that is because with this kind of person the faculty of faith(*saddhindriya*) is predominant.

Then the Venerable Sāriputta asked Mahā Koṭṭhika, “Friend Koṭṭhika, there actually exist three kinds of persons in this world. What are the three? They are: *kāyasakkhī* person who, having passed through the eight stages of *jhāna* and by means of insight meditation, realizes Nibbāna; *diṭṭhipatta* person who, without having passed through the eight stages of *jhāna*, starts from the First Fruition (i.e. *sotāpatti phala*), and attains higher Supramundane Insight (i.e. *arahatta magga*); and *saddhāvimutta* person who, without having passed through the eight stages of *jhāna*, is freed from defilements with faith predominant in his striving. Friend, these three kinds of person do exist in this world. Now friend, which of these three persons do you like as the best, as the noblest?”

“Friend Sāriputta, there actually exist three kinds of persons in this world. What are the three? They are: *kāyasakkhī* person who, having passed through the eight stages of *jhāna* and by means of insight meditation, realizes Nibbāna; *diṭṭhipatta* person who, without having passed through the eight stages of *jhāna*, starts from the First Fruition (i.e. *sotāpatti phala*) and attains higher Supramundane Insight (i.e. *arahatta magga*); and *saddhāvimutta* person who, without having passed through the eight stages of *jhāna*, is freed from defilements with faith predominant in his striving. Friend, of these three kinds of persons, I like the *kāyasakki* person who, having passed through the eight stages of *jhāna* and, by means of insight meditation, realizes Nibbāna, as the best, as the noblest. Why is that so? Friend, that is because with this kind of person the faculty of concentration (*samādhindriya*) is predominant.

Then, the Venerable Mahā Koṭṭhika asked the Venerable Sāriputta “Friend Sāriputta, there actually exist three kinds of persons in this world. What are the three? They are: *kāyasakkhī* person who, having passed through the eight stages of *jhāna* and by means of insight meditation, realizes Nibbāna; *diṭṭhipatta* person who, without having passed through the eight stages of

jhāna, starts from the First Fruition (i.e. sotāpatti phala) and attains higher Supramundane Insight (i.e. arahatta magga); and *saddhāvimutta* person who, without having passed through the eight stages of jhāna, is freed from defilements with faith predominant in his striving. Friend, these three kinds of persons do exist in this world. Now friend, which of three persons do you like as the best, as the noblest?"

Friend Koṭṭhika, there actually exist three kinds of persons in this world. What are the three? They are: *kāyasakkhī* person who, having passed through the eight stages of jhāna and by means of insight meditation, realizes Nibbāna: *diṭṭhipatta* person who, without having passed through the eight stages of jhāna, strives from the first fruition (i.e. sotāpatti phala) and attains higher Supremundane Insight (arahatta magga); and *sadhāvimutta* person who, without having passed through the eight stages of jhāna, is freed from defilements with faith predominant in his striving. Friend, these three kinds of persons do exist in this world. Friends, amongst these three kinds of persons, I like the *diṭṭhipatta* person, as the best, as the noblest. Why is that so? Friend, that is because with this kind of person the faculty of wisdom (*paññindriya*) is predominant.

Then, the Venerable Sāriputta said to the Venerable Samiddha and Venerable Mahā Koṭṭhika, "Friends, we have all spoken each according to his own light. Come, let us go. We shall approach the Bhagavā and present this subject of our talk to the Bhagavā. The Bhagavā will tell us, and we shall bear in mind what the Bhagavā may have to say." The Venerable Samiddha and the Venerable Mahā Koṭṭhika replied to the Venerable Sāriputta, "Very well, friend." Then, the Venerable Sāriputta, the Venerable Samiddha, and the Venerable Mahā Koṭṭhika approached the Bhagavā and sat in a place after paying respect to the Bhagavā. Then the Venerable Sāriputta presented to the Bhagavā all that the three of them had been discussing.

(The Bhagavā said:) "Sāriputta, in this matter, it is not easy to say definitely which of the three persons is the best, the noblest. There is this fact. Sāriputta: he who is freed from

defilements by his faith, has already practised for the attainment of Arahatsip; he who, having passed through the eight stages of jhāna, and by means of insight meditation, realizes Nibbana is a Sakadāgāmī or an Anāgāmī, and he who, without having passed through the eight stages of jhāna starting from the First Fruition (i.e. sotāpatti phala) and attains higher Supramundane Insight (i.e. Arahatta magga) Knowledge (Magga Ñāṇa), is also a Sakadāgāmī or an Anāgāmī.

Sāriputta, in this matter, it is not easy to say definitely which of the three persons is the best, the noblest. There is this fact, Sāriputta, he who has by means of insight meditation, passed through the eight stages of jhāna and realized Nibbāna has already practised for the attainment of Arahatsip; he who is freed from defilements by his faith is a Sakāgāmī or an Anāgāmī, and he who without having passed through the eight stages of jhāna starts from the First Fruition (i.e. sotāpatti phala), attains higher Supramundane Insight is also a Sakadāgāmī or Anāgāmī.

Sāriputta, in this matter, it is not easy to say definitely which of the three persons is the best, the noblest. There is this fact (to consider) Sāriputta, he who without having passed through the eight stages of jhāna, starts from the First Fruition (i.e. sotāpatti phala), attains higher Supramundane Insight, has already practised for the attainment of Arahatsip; he who is freed from defilements by his faith is a Sakadāgāmī or an Anāgāmī, and he who, by means of insight meditation, has passed through eight stages of jhāna, and realized Nibbāna, is also a Sakadāgāmī or an Anāgāmī. Sariputta, it is not easy to say definitely which of these three persons is the best, the noblest.

End of the Samiddha Sutta.

the first in this vagga.

2. GILĀNA SUTTA

Discourse on the Sick Persons

22. Bhikkhus, there actually exist three kinds of sick person in this world. What the are three? Bhikkhus, some sick persons cannot recover from their sickness whether or not they get suitable food, whether or not they get suitable medicine, whether or not they get a suitable nurse.

Bhikkhus, some sick persons can recover from their sickness whether or not they get suitable food, whether or not they get suitable medicine, whether or not they get a suitable nurse.

Bhikkhus, some sick person can recover from their sickness only if they get suitable food; they cannot recover if they do not get suitable food. Some sick persons can recover from their sickness only if they get suitable medicine; they cannot recover if they do not get medicine. Some sick persons can recover from their sickness only if they get a suitable nurse; they can not recover if they do not get a suitable nurse.

Bhikkhus, of these three kinds of sick person, there are these sick persons who can recover from their sickness only if they get suitable food, but cannot recover if they do not get suitable food. There are these sick persons who can recover from their sickness only if they get suitable medicine, but cannot recover if they do not get suitable medicine. There are these sick persons who can recover from their sickness only if they get a suitable nurse but cannot recover if they do not get a suitable nurse. Bhikkhus, on account of this sick person, I allow suitable food, I allow suitable medicine, and I allow a suitable nurse for such a sick person. Furthermore, bhikkhus, on account of this sick person, other sick persons should also be attended to. Bhikkhus, these three kinds of sick person do exist in this world.

Similarly, bhikkhus, in this world there do exist three kinds of person who are like the sick persons. What are the three? Bhikkhus, in this Teaching some persons cannot attain the Supramundane Insight, the right dhammā which unfailingly

produce results (immediately after the arising of those dhammā), and which are included in the meritorious dhammā, whether or not they meet with the Tathāgata; whether or not they hear the teachings of the Tathāgata in the form of Suttanta, Abhidhamma and Vinaya.

Bhikkhus, in this Teaching, some persons can attain the Supramundane Insight, the right dhammā which unfailingly produce results (immediately after the arising of those dhammā), and which are included in the meritorious dhammā, whether or not they meet with the Tathāgata; whether or not they hear the teachings of the Tathāgata in the form of Suttanta, Abhidhamma and Vinaya.

Bhikkhus, in this Teaching, some persons can attain the Supramundane Insight, the right dhammā which unfailingly produce results (immediately after the arising of those dhammā), and which are included in the meritorious dhammā, only if they meet with the Tathāgata, only if they hear the teachings of the Tathāgata in the form of Suttanta, Abhidhamma and Vinaya, but they cannot attain it if they do not.

Bhikkhus, of these three kinds of person, there are those who can attain the Supramundane Insight, the right dhammā which unfailingly produce results (immediately after the arising of those dhammā), and which are included in the meritorious dhammā; only if they meet with the Tathāgata, only if they hear the teachings of the Tathāgata in the form of Suttanta, Abhidhamma and Vinaya, but they cannot attain it if they do not. Bhikkhus, on account of this kind of person, I allow the teaching of the Doctrine. Furthermore, bhikkhus, on account of this kind of person, other persons should also be taught the Doctrine. Bhikkhus, there do exist in this world these kinds of person who are like the sick person.

End of the Gilāna Sutta,
the second in this vagga.

3. SANKHĀRA SUTTA

Discourse on Volitional Actions

23. Bhikkhus, these three kinds of person do exist in this world. What are the three? Bhikkhus, in this world, a person performs harmful physical volitional actions, harmful verbal volitional actions, harmful mental volitional actions; and for having performed harmful physical volitional actions, harmful verbal volitional actions and harmful mental volitional actions, that person is reborn in a harmful world. A person who is reborn in a harmful world meets with harmful contacts. And when one meets with harmful contacts one experiences utterly unpleasant sensations like beings in niraya.

Bhikkhus, in this world, a person performs harmless physical volitional actions, harmless verbal volitional actions and harmless mental volitional actions; and for having performed harmless physical volitional actions, harmless verbal volitional actions and harmless mental volitional actions, that person is reborn in a harmless world. A person who is reborn in a harmless world meets with harmless contacts. And when one meets with harmless contacts one experiences entirely pleasant sensations like Subhakiṇṇha Brahmas.

Bhikkhus, a person in this world performs harmful physical volitional actions as well as harmless physical volitional actions, harmful verbal volitional actions as well as harmless verbal volitional actions, and harmful mental volitional actions as well as harmless mental volitional actions; and for having performed harmful physical volitional actions as well as harmless physical volitional actions, harmful verbal volitional actions as well as harmless verbal volitional actions and harmful mental volitional actions as well as harmless mental volitional actions, that person is reborn in a world that is harmful as well as harmless. A person who is reborn in a world that is harmful as well as harmless meets with harmful as well as harmless contacts. And when one meets with harmful as well as harmless contacts one experiences mixed

sensations of pleasantness and unpleasantness, as in the case of human beings, some devas and some petas.¹

Bhikkhus, these three kinds of person do exist in this world.

End of the Saṅkhāra Sutta,
the third in this vaggā

4. BAHUKĀRA SUTTA

Discourse on Great Benefit

24. Bhikkhus, these three kinds of person are of great benefit to one. What are the three? Bhikkhus, on account of a person one seeks refuge in the Buddha, seeks refuge in the Dhamma and seeks refuge in the Saṅgha. Bhikkhus, this person is of great benefit to another.

Again, bhikkhus, on account of a person one knows 'This is dukkha as it really is'; knows, 'This is the Cause of dukkha as it really is'; knows 'This is the Cessation of dukkha as it really is'; and knows 'This is the Practice leading to the Cessation of dukkha as it really is'. Bhikkhus, this person is of great benefit to another.

Again, bhikkhus, on account of a person one in this very life, knows by one self, through Magga Insight, attains to, and remains in the emancipation of mind and in the emancipation by Insight, which are free of āsavas because of their extinction. Bhikkhus, this person is of great benefit to that one. Bhikkhus, these three kinds of person are of great benefit to others.

Bhikkhus, I say that there is no other person than these three kinds of person who is of great benefit to one. Bhikkhus, the debt of gratitude one owes to these three kinds of person

1. Some petas; In this case, vemānika petas who enjoy pleasures by night, and undergo tortures by day, or the other way round.

is not easily paid back in full just by worshipping, welcoming and giving respect to them, and by supplying them with robes, alms-food, dwelling place and medicines for the sick and other requisites.

End of the Bahukāra Sutta

the fourth in this vagga.

5.VAJIRŪPAMA SUTTA

Discourse Containing the Simile of Vajira Diamond

25. Bhikkhus, there do exist in this world these three kinds of person. What are the three? They are: a person whose mind is like an old sore; a person whose mind is like lightning and a person whose mind is like the vajira diamond. Who, bhikkhus, is a person whose mind is like an old sore? Bhikkhus, some persons in this world easily lose their temper and become furious; even a trifling talk makes them angry, wrathful, resentful and harsh; they also clearly show their indignation, resentment and displeasure. Bhikkhus, just as an old sore, when struck by a piece of wood or a broken piece of pottery, produces an excessive discharge of blood and pus, so also, bhikkhus, these persons easily lose their temper, become furious; and even a trifling talk makes them angry, wrathful, resentful and harsh; they also clearly show their indignation, resentment and displeasure. Bhikkhus, this is called the person whose mind is like an old sore.

Who, bhikkhus, is a person whose mind is like lightning? Bhikkhus, some persons in this world know, 'This is dukkha' as it really is'; know, 'This is the Cause of dukkha', as it really is'; know 'This is the Cessation of dukkha' as it really is'; and know 'This is the Practice leading to the cessation of dukkha' as it really is.

Bhikkhus, just as a man who has the faculty of sight sees visible objects in a pitch-dark night by a flash of lighting so also, bhikkhus, some persons in this world know, 'This is dukkha as it really is, ...p... and know, 'This is the Practice leading to the Cessation of dukkha as it really is'. Bhikkhus, this is called the person whose mind is like lightning.

Who, bhikkhus, is a person whose mind is like the vajira diamond? Bhikkhus, some persons in this world attain to, and remain in the emancipation of mind and in the emancipation by the Insight, which are free of āsavas, because of their extinction through realization of Magga-Insight. Bhikkhus, just as there is no ruby or any other precious stone that cannot be cut up by the vajira diamond, so also, bhikkhus, some persons in this world attain to, and remain in ...p... which are free of āsavas because of their extinction Bhikkhus, this is called the person whose mind is like the vajira diamond. Bhikkhus, these three kinds of person do exist in this world.

End of Vajirūpama Sutta.

the fifth in this vagga.

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6. SEVITABBA SUTTA

Discourse on Those One Should Associate With

26. Bhikkhus, these three kinds of person do exist in this world. What are the three? Bhikkhus, there are those one should neither associate with, nor keep company with, nor attend upon; there are those one should associate with, keep company with and attend upon, and there are those one should associate with, keep company with and attend upon with respect and veneration. Who, bhikkhus, is a person that one should neither associate with, nor keep company with, nor attend upon? Bhikkhus, some persons in this world are inferior to one in morality, concentration and insight. Bhikkhus, one should neither associate with nor keep company with, nor

attend upon such a person except out of sympathy, out of compassion.

Who, bhikkhus, is a person one should associate with, keep company with, and attend upon? Bhikkhus, some persons in this world are equal to one in morality, concentration and insight. Bhikkhus, one should associate with, keep company with, and attend upon such a person. Why is this so? Being equal in morality, there will be among us conversation about morality, and that conversation will be kept up and will be for our well-being; being equal in concentration, there will be among us conversation about concentration and that conversation will be kept up and will be for our well-being; being equal in insight, there will be among us conversation about insight, and that conversation will be kept up and will be for our well-being. Therefore, one should associate with, keep company with, and attend upon such a person.

Who, bhikkhus, is a person one should associate with, keep company with and attend upon with respect and veneration? Bhikkhus, some persons in this world are superior to one in morality, concentration and insight. Bhikkhus, one should associate with, keep company with, and attend upon such a person with respect and veneration. Why is this so? By doing so, the imperfect morality will become perfect, and the perfect morality will be reinforced by insight; the imperfect concentration will be perfect and the perfect concentration will be reinforced by insight, the imperfect insight will become perfect, and the perfect insight will be reinforced by insight. Therefore one should associate with, keep company with, and attend upon such a person with respect and veneration. Bhikkhus, these three kinds of person do exist in this world.

The person who associates with someone inferior (in morality, concentration, etc) becomes inferior. The person who associates with someone equal to him never become inferior. The person who attends

upon someone superior makes quick progress (in morality, in concentration, etc.)
Therefore, one should keep company with someone who is superior to oneself.

End of Sevītabba Sutta

the sixth in this vagga.

7. JIGUCCHITABBA SUTTA

Discourse on Loathsome Person

27. Bhikkhus, these three kinds of person do exist in this world. What are the three? Bhikkhu, there are those one should loathe, and whom one should neither associate with, nor keep company with, nor attend upon; there are those one should ignore, and whom one should neither associate with, nor keep company with, nor attend upon; and there are those one should associate with, keep company with, and attend upon. Bhikkhus, who is a person that one should loathe, one should neither associate with, nor keep company with, nor attend upon? In this world, Bhikkhus, some persons have no morality; they are of evil nature; they have an impure mind and questionable habits; they have secretive ways; they claim themselves as *samaṇas* which they are not; they have a putrid mind soaked in defilements and littered with lust and are worthless like rubbish. Bhikkhus, one should loathe and should neither associate with, nor keep company with, nor attend upon such a person; Why is this so? Bhikkhus, even though one does not follow the example of such a person, the bad reputation of one (who associates with him) will spread thus: “This person has an evil friend, has an evil companion and is intimate with an evil person. Bhikkhus, just as a snake that has fallen into a pit of faeces is liable to smear one with faeces even though it may not bite, so also, bhikkhus, even though one does not follow the example of such a person, the

bad reputation of one will spread thus:" "This person has an evil friend, has an evil companion and is intimate with an evil person." Therefore, one should loathe and should neither associate with, nor keep company with, nor attend upon such a person.

Bhikkhus, who is a person one should ignore, one should neither associate with, nor keep company with, nor attend upon? Bhikkhus, some person in this world easily lose their temper and become furious; even a trifling talk makes them angry, wrathful, resentful and harsh; they also clearly show their indignation, resentment and displeasure, Bhikkhus, just as an old sore, when struck by a piece of wood or a broken piece of pottery, produces an excessive discharge of blood and pus, so also, bhikkhus, ...p... bhikkhus, just as a burning piece of persimmon wood, when struck by a piece of wood or a broken piece of pottery, sizzles and crackles excessively; so also, bhikkhus, ...p... bhikkhus, just as a pit of faeces, when struck by a piece of wood or a broken piece of pottery, sends out excessively bad smell, so also, bhikkhus, some persons in this world easily lose their temper and become furious; even a trifling talk makes them angry, wrathful, resentful and harsh; they also clearly show their indignation, resentment and displeasure. Bhikkhus, one should ignore, and should neither associate with, nor keep company with, nor attend upon such a person. Why is this so? 'This person might abuse me, threaten me, or harm me'. Therefore, one should ignore, should neither associate with, nor keep company with, nor attend upon such a person.

Bhikkhus, who is a person one should associate with, keep company with, and attend upon? Bhikkhus, some persons in this world have morality and are of good nature. Bhikkhus, one should associate with, keep company with, and attend upon such a person. Why is this so? Bhikkhus, even though one does not follow the example of such a person, the good reputation of one will spread thus: "This person has a good friend, has a good companion and is intimate with a good person." Therefore, bhikkhus, one should associate with, keep

company with, and attend upon such a person. Bhikkhus, these three kinds of person do exist in this world.

The person who associates with someone inferior (in morality, etc.) will become inferior. The person who associates with someone equal to him will never become inferior. The person who attends upon someone superior makes quick progress (in morality, etc.). Therefore, one should attend upon someone who is superior to oneself.

End of Jigucchitabba Sutta,

the seventh in this vagga.

8. GŪTHABHĀNĪ SUTTA

Discourse on One Whose Speech is like Faeces

28. Bhikkhus, these three kinds of person do exist in this world. What are the three? One whose speech is like faeces; one whose speech is like a flower; one whose speech is like honey. Bhikkhus, who is a person whose speech is like faeces? In this world, Bhikkhus, when some person who is in an assembly, in a gathering of people, in the midst of relatives, in the midst of associates, or in a royal court is called upon and asked as a witness: 'Come, O man! Say what you know', he says 'I know' regarding what he does not know; and says 'I do not know' regarding what he knows; he says 'I see' regarding what he does not see, and says 'I do not see' regarding what he sees. Thus, he speaks an untruth knowingly, for his own or another person's sake, or for sake of some gain. Bhikkhus, this person is called one whose speech is like faeces.

Bhikkhus, who is a person whose speech is like a flower? In this world, bhikkhus, when some person who is in

an assembly, in a gathering of people, in the midst of relatives, in the midst of associates or in a royal court, is called upon and asked as a witness: 'Come, O man! Say what you know,' he says 'I know' regarding what he knows', says 'I do not know' regarding what he does not know; he says 'I see' regarding what he sees, and says 'I do not see' regarding what he does not see. Thus, he does not speak an untruth knowingly, for his own or another person's sake, or for the sake of some gain. Bhikkhus, this person is called one whose speech is like a flower.

Bhikkhus, who is a person whose speech is like honey? In this world, bhikkhus, some person rejects harsh speech and abstains from harsh speech. He speaks words which are free from blame, pleasing to the ear, affectionate, touching the heart, polite, liked and loved by many. Bhikkhus, this person is called one whose speech is like honey. Bhikkhus, these three kinds of person do exist in this world.

End of the Gūthabhāṇī Sutta

the eighth in this vagga.

9. ANDHA SUTTA

Discourse on the Blind

29. Bhikkhus, these three kinds of person do exist in this world. What are the three? One who is totally blind; one who has one eye; and one who has two eyes. Who is a person that is totally blind? In this world, bhikkhus, some person has no vision for acquisition of wealth not yet acquired, nor for the growth of wealth already acquired; has no vision for knowing what is meritorious from what is demeritorious, knowing what is blameworthy from what is blameless, knowing what is ignoble from what is noble, knowing that which defiles the mind from that which purifies

the mind (lit. black from white). Such a person, bhikkhus, is called one who is totally blind.

Bhikkhus, who is a person that has one eye? In this world, bhikkhus, some person has the vision for acquisition of wealth not yet acquired, and for the growth of wealth already acquired; but he has no vision for knowing what is meritorious from what is demeritorious, knowing what is blameworthy from what is blameless, knowing what is ignoble from what is noble, and knowing that which defiles the mind from that which purifies the mind (lit. black from white). Such a person, bhikkhus, is called one who has one eye.

Bhikkhus, who is a person that has two eyes? In this world, some person has the vision for acquisition of wealth not yet acquired, and for the growth of wealth already acquired; he also has the vision for knowing what is meritorious from what is demeritorious, knowing what is blameworthy from what is blameless, knowing what is ignoble from what is noble, knowing that which defiles the mind from that which purifies the mind (lit. black from white). Such a person, bhikkhus, is called one who has two eyes.

Bhikkhus, these three kinds of person do exist in this world.

A person whose eye-sight has been destroyed and is totally blind cannot at all acquire wealth nor do deeds of merit; he is indeed a loser both in this world and in the hereafter. Further, a crafty person who seeks wealth by fair or foul means is said to be one who has one eye. That person with one eye who is skilled in acquiring wealth by stealing through crafty means, or through false speech, or through both, and who enjoys sense-pleasures, goes from this existence to 'niraya' and suffers there. The noble person who is said to be one with two eyes acquires wealth by fair means and gives away his wealth obtained by earnest effort. Such a person with benevolent

thoughts who is free of uncertainty reaches a good destination (ie., a deava realm) where there is no anxiety. Avoid from afar one who is totally blind and one who has one eye. But associate with the noble person who has two eyes.

End of the Andha Sutta,
the ninth in the vagga

10. AVAKUJJA SUTTA

Discourse Containing the Simile of a Pot Turned Upside-down

30. Bhikkhus, these three kinds of person do exist in this world. What are the three? They are: one whose learning is like a pot turned upside-down; one whose learning is like a waist-pouch; and one whose learning is extensive. Bhikkhus, who is the person whose learning is like a pot turned upside-down? In this world, Bhikkhus, some person keeps going to the monastery to listen to the bhikkhus who teach him the Dhamma which is excellent at the beginning, excellent at the middle and excellent at the end, rich in meaning and words, and who make clear to him the completeness and purity of the Noble Practice. He sits there, but pays no attention to the beginning, the middle or the end of what has been taught. Bhikkhus, just as water poured onto a pot turned upside-down falls off and does not stay there, so also, some person in this world keeps going to the monastery to listen to the bhikkhus who teach him the Dhamma which is excellent at the beginning, excellent at the middle and excellent at the end, rich in meaning and words, and who make clear to him the completeness and purity of the Noble Practice. He sits there, but pays no attention to the beginning, the middle or the end of what is being taught, and when he rises from there, he pays no

attention to the beginning, the middle or the end of what has been taught. Bhikkhus, such a person is called one whose learning is like a pot turned upside-down.

Bhikkhus, who is a person whose learning is like a waist-pouch? Bhikkhus, some person in this world keeps going to the monastery to listen to the bhikkhus who teach him the Dhamma which is excellent at the beginning, excellent at the middle and excellent at the end, rich in meaning and words, and who make clear to him the completeness and purity of the Noble Practice; he sits there paying attention to the beginning, the middle and the end of what is being taught; and when he rises from there he pays no attention to the beginning, the middle or the end of what has been taught. Bhikkhus, just as a man who has put such various kinds of eatables as sesamum, rice, sweetmeats and plums in his waist-pouch, forgetting all about them, spills them out on rising, so also, bhikkhus, some person in this world keeps going to the monastery to listen to the bhikkhus who teach him the Dhamma which is excellent at the beginning, excellent at the middle and excellent at the end, rich in meaning and words, and who make clear to him the completeness and purity of the Noble-Practice. He stays there paying attention to the beginning, the middle and the end of what is being taught; and when he rises from there he pays no attention to the beginning, the middle or the end of what has been taught. Bhikkhus, such a person it called one whose learning is like a waist-pouch.

Bhikkhus, who is a person whose learning is extensive? Bhikkhus, some person in this world keeps going to the monastery to listen to the bhikkhus who teach him the Dhamma which is excellent at the beginning, excellent at the middle and excellent at the end, rich in meaning and words, and make clear to him the completeness and purity of the Noble Practice; he sits there paying attention to the beginning, the middle and the end of what has been taught; and when he rises from there also, he pays attention to the beginning, the

middle and the end of what has been taught. Bhikkhus, such a person is called one whose learning is extensive. Bhikkhus, these three kinds of person do exist in this world.

An unwise and unintelligent person, whose learning is like a pot turned upside down, even though he keeps going to the bhikkhus, he is not capable of understanding the beginning, the middle and the end of what has been taught. That person, indeed, has no wisdom.

One whose learning is like a waist-pouch is said to be better than that person (whose learning is like a pot turned upside down). Even though he keeps going to the bhikkhus and sitting there, pays attention to the beginning, the middle and the end of what is being taught, when he rises from there he does not understand the meaning and the words, and forgets what has been taught.

One whose learning is extensive is said to be superior to those two. He keeps going to the bhikkhus, and sitting there, pays attention to the beginning, the middle and the end of what is being taught. He retains the meaning and words of what has been taught. Such a person with benevolent thoughts, who is free from uncertainty, and who truly practises in accordance with the Teaching, makes an end of dukkha.

End of the Avakujja Sutta

the tenth in this vagga

End of the Puggala Vagga, the third vagga.

Namo tassa bhagavato arahato sammāśambuddhassa

1. PAṬHAMA PAṆṆĀSAKA
The First Sub-division

iv. Devadūta Vagga

1. Sabrahmaka Sutta
2. Ānanda Sutta
3. Sāriputta Sutta
4. Nidāna Sutta
5. Hatthaka Sutta
6. Devadūta Sutta
7. Catumahārāja Sutta
8. Dutiya Catumahārāja Sutta
9. Sukhumāla Sutta
10. Ādhipateyya Sutta

iv. DEVADŪTA VAGGA

1. SABRAHMAKA SUTTA

Discourse on Living together with 'Brahmas'

31. Bhikkhus, in a certain family, sons and daughters honour and serve their parents in their home. Such a family is said to be living together with 'Brahmas'. Bhikkhus, in a certain family sons and daughters honour and serve their parents in their home. Such a family is said to be living together with 'The foremost Teachers'. (Pubbācariyā). Bhikkhus, in a certain family, sons and daughters honour and serve their parents in their home. Such a family is said to be living together with 'The ones worthy of receiving offerings brought even from afar'. (Āhuneyyā). Bhikkhus, the term 'Brahma' is the metaphor for parents. Bhikkhus, the term 'The foremost Teachers' is the metaphor for parents. Bhikkhus, the term 'The ones worthy of receiving offerings brought even from afar' is the metaphor for parents. Why is this so? Bhikkhus, parents are great benefactors of sons and daughters; they are givers of life to sons and daughters; they bring them up; and they teach them the ways of the world.

To sons and daughters, parents are indeed 'Brahmas', are 'the foremost teachers' and 'the ones worthy of receiving offerings brought even from afar'. They are always compassionate to their offspring. A wise son or daughter, therefore, honours the parents and serves them respectfully by supplying them with food and beverages, clothing, and bedding, by rubbing them with unguents, by bathing them and washing their feet; such a dutiful son or daughter is praised by the wise in this very life; and in the hereafter that person enjoys happiness in the deva realms.

End of the Sabrahmaka Sutta,
the first in this vagga.

2. ĀNANDA SUTTA**Discourse to Ānanda**

32. On one occasion, the Venerable Ānanda approached the Bhagavā and making obeisance to the Bhagavā, sat in a suitable place. Having sat in a suitable place, he addressed the Bhagavā in these words: “ Venerable Sir, is it possible for a bhikkhu to attain such concentration, by virtue of which there do not occur in one the ‘I-concept’, the ‘Mine-concept’ and conceited egoism in respect of all external sense-objects; and by virtue of which one attains to and remains in the emancipation of mind and in the emancipation by Insight?”

Ānanda, it is possible for a bhikkhu to attain such concentration by virtue of which there do not occur in one the ‘I- concept’ (wrong view), the ‘Mine- concept’ (craving) and the conceited egoism in respect of one's own body as well as another's which has consciousness; by virtue of which there do not occur in one the ‘I- concept’, the ‘Mine-concept’ and the conceited egoism in respect of all external sense-objects; and by virtue of which one attains to and remains in the emancipation of mind and in the emancipation by Insight.

“Venerable Sir, in what way is it possible for a bhikkhu to attain such concentration by virtue of which there do not occur in one the ‘I-concept’ (wrong view), the ‘Mine-concept’ (craving), and the conceited egoism in respect of one's own body as well as another's which has consciousness by virtue of which there do not occur in one the ‘I-concept’, the ‘Mine-concept’ and the conceited egosim in respect of all external sense-objects, and by virtue of which one attains to and remains in the emancipation of mind and in the emancipation by Insight?”

In this Teaching, Ānanda, it occurs to a bhikkhu thus: “This Nibbāna which is the calming of all volitional kammic processes, the relinquishing of all substrata of existence on which dukkha rests, the extermination of craving, the end of attachment to sensual pleasure, the cessation (of attachment), is

peaceful and exalted. Ānanda, in this way it is possible for a bhikkhu to attain such concentration. Ānanda, with reference to this (Nibbāna), I have answered the question of Puṇṇaka in Pārāyana vagga thus;

In this world, an arahat who, with insight, comprehends the nature of mind-body complex of himself and of others, is not shaken by anything in the world. He is calm, is free from the fumes of defilements, is free from suffering, and is free from craving. That arahat, I say, is one who has passed beyond rebirth and ageing.

End of the Ānanda Sutta,
The second in this vagga.

3. SĀRIPUTTA SUTTA

Discourse to Sāriputta

33. On one occasion, the Venerable Sāriputta approached the Bhagavā and making obeisance, sat in a suitable place. To the Venerable Sāriputta who was seated, the Bhagavā said thus: “Sāriputta, should I expound the doctrine in brief or Sāriputta, should I expound the doctrine in detail, or Sāriputta, should I expound the doctrine in brief as well as in detail, it would be hard to find those who understand with insight.

“Venerable sir, should the Bhagavā expound the doctrine in brief, in detail, and in brief as well as in detail, there will be those who understand with insight. O Bhagavā, this is the time to expound the doctrine! O Sugata, this is the time to expound the doctrine!

Therefore, Sāriputta, one should practise in such a way that there will not occur the ‘I-concept’, the ‘Mine-concept’, and the conceited egoism in respect of one's own body as well as another's which has consciousness so that there will not occur

the 'I-concept', the 'Mine-concept', and the conceited egoism in respect of all external sense-object; and so that we should attain to and remain in the emancipation of mind and in the emancipation by Insight, whereby there will not occur the 'I-concept', the 'Mine-concept', and the conceited egoism, Sāriputta, one should practise in this way.

Sāriputta, when the 'I-concept', the 'Mine-concept', and the conceited egoism do not occur in the bhikkhu in respect of his body as well as another's which has consciousness, so that there do not occur the 'I-concept', the 'Mine-concept', and the conceited egoism in respect of all external sense objects; and when the bhikkhu attains to and remains in the emancipation of mind and in the emancipation by Insight, whereby the 'I-concept', the 'Mine-concept', and the conceited egoism do not occur, then, Sāriputta, that bhikkhu is said to be one who has cut off craving, one who has abandoned fetters, and one who, by totally discarding conceit, has made an end of dukkha. Sāriputta, with reference to this (arahattaphala), I have answered the questions of Udaya in Pārāyana vagga, thus:

I declare the arahattaphala which eliminates all perceptions of sensuality and distress, and uproots sloth, by which remorseful worry is prevented, which is pure mindfulness based on equanimity which is led by Right Thinking, and which destroys ignorance (of the Four Ariya Truths).

End of the Sāriputta Sutta,

the third in this vagga.

4. NIDĀNA SUTTA

Discourse on Causes

34. Bhikkhus, there are three causes of arising of actions. What are the three? Greed is the cause of arising of actions, hatred is the cause of arising of actions, bewilderment is the cause of arising of actions.

Bhikkhus, an action is done in greed, originates in greed, is caused by greed, and arises because of greed; that action will bear fruit and its consequences will take effect on one in the plane in which one happens to be; it may be in the present existence, in the next existence, or in any of the successive future existences.

Bhikkhus, an action is done in hatred, originates in hatred, is caused by hatred, arises because of hatred; that action will bear fruit and its consequences will take effect on one in the plane in which one happens to be; it may be in the present existence, in the next existence, or in any of the successive future existences.

Bhikkhus, an action is done in bewilderment, originates in bewilderment, is caused by bewilderment, and arises because of bewilderment; that action will bear fruit and its consequences will take effect on one in the plane in which one happens to be; it may be in the present existence, in the next existence or in any of the successive future existences.

Bhikkhus, just as seeds which are not broken, which have not rotted, which are not spoilt by wind or sun, which are whole and well preserved, when sown in well-prepared soil in a fertile field, and when rain falls regularly, will germinate, grow and flourish, in the same way, bhikkhus, when an action is done in greed, originates in greed, is caused by greed, and arises because of greed, that action will bear fruit and its consequences will take effect on one in the plane in which one happens to be; it may be in the present existence, in the next existence, or in any of the successive future existences.

When an action is done in hatred ...p... when an action is done in bewilderment, originates in bewilderment, is caused by bewilderment, and arises because of bewilderment; that action will bear fruit and its consequences will take effect on one in the plane in which one happens to be; it may be in the present existence, in the next existences, or in any of the successive future existences. Bhikkhus, these are the three causes of arising of actions.

Bhikkhus, there are these three causes of arising of actions. What are the three? Non-greed is the cause of arising of actions; non-hatred is the cause of arising of actions; non-bewilderment is the cause of arising of actions.

Bhikkhus, an action is done in non-greed, originates in non-greed, is caused by non-greed, and arises because of non-greed; because of absence of greed (through Arahatta magga) that action is got rid of, is cut off at the roots, is made like a palm-tree stump, is rendered incapable of coming into being again, and is made impossible to arise in the future.

Bhikkhus, an action is done in non-hatred, originates in non-hatred, is caused by non-hatred, and arises because of non-hatred; because of absence of hatred (through Arahatta magga) that action is got rid of, is cut off at the roots, is made like a palm-tree stump, is rendered incapable of coming into being again, and is made impossible to arise in the future.

Bhikkhus, an action is done in non-bewilderment, originates in non-bewilderment, is caused by non-bewilderment, and arises because of non-bewilderment; because of absence of bewilderment (through Arahatta magga), that action is got rid of, is cut off at the roots, is made like a palm-tree stump, is rendered incapable of coming into being again, and is made impossible to arise in the future.

Bhikkhus, just as seeds which are not broken, which have not rotted, which are not spoiled by wind or sun, which are whole and well preserved, when burnt and made into charcoal powder and thrown into a strong current of wind or a swift-flowing stream, are got rid of, are cut off at the roots, are made like a palm-tree stump, are rendered incapable

of coming into being again, and are made impossible to arise in the future. Similarly, bhikkhus, when an action is done in non-greed, originates in non-greed, is caused by non-greed, and arises because of non-greed; because of absence of greed (through Arahatta magga) that action is got rid of, is cut off at the roots, is made like a palm-tree stump, is rendered incapable of coming into being again, and is made impossible to arise in the future. When an action is caused by non-hatred ...p...when an action is done in non-bewilderment, originates in non-bewilderment, caused by non-bewilderment, and arises because of non-bewilderment, because of absence of bewilderment; (through Arahatta magga) that action is got of ...p... is made impossible to arise in the future Bhikkhus, those are three causes of arising of actions.

A fool performs actions, little or many, through greed, hatred or bewilderment That fool experiences in his person the consequences of his actions. There is no one else to experience the consequences of his actions. Therefore, a wise bhikkhu abandons actions arising out of greed, hatred and bewilderment. That bhikkhu strives for Arahatta maggañāṇa abandoning all miserable existences.

End of the Nidāna Sutta,
the fourth in this vagga.

5. HATTHAKA SUTTA

Discourse to Hatthaka

35. Thus have I heard: On one occasion, the Bhagavā was staying seated on a pile of leaves in the Simsapa grove by a cattle track in Āḷavi country. At that time, Prince

Hatthaka ālāvaka, roaming and strolling for a walk, saw the Bhagavā, sitting on a pile of leaves in the Simsapa grove by the cattle track. Seeing the Bhagavā, he approached the Bhagavā, and paying homage to him, sat in a suitable place and said thus: “Venerable Sir, does the Bhagavā sleep well?” The Bhagavā said, “I do sleep well, Prince. I am one of those who sleep well in this world.”

“Venerable Sir, the winter nights are cold; these are the eight intervening days¹ when snow falls; the ground is rugged with spiky hoof-marks of cattle; the pile of leaves is very thin; the leaves of trees are sparse; your robes are cold; the cold Verambha wind² is blowing. And yet the Bhagavā says, “I do sleep well; I am one of those who sleep well in this world.”

In that case, prince, I shall ask a question concerning this matter. You may answer as you wish. Prince, what do you think of this? In this matter, a householder or a householder's son has a pinnacled house that is well-plastered inside and outside, well protected from wind, fitted with secure doors and lattice windows; the sitting place of that house is furnished with long-fleeced carpets, white woollen spreads, with floral designs, rugs made of antelope's hide, couches with red canopies and with red bolsters at either end; that house is well lit with oil lamps; four charming wives are waiting upon him with all charming ways. Prince, what do you think of this? Does he sleep well, or does he not sleep well? What is your opinion in this matter?

“Venerable sir, he sleeps well. Indeed, in this world, he is one of those who sleep well.”

Prince, what do you think of this? The heat of passion may arise in the body and mind of that householder or

1. Intervening eight days; Comprising the last four days of the month ‘Māgha’ (Myanmar month Tabodwe) and the first four days of the month ‘Phagguna’ (Myanmar month Tabaung) [the Commentray].

2. Verambha wind; The wind which blows from the four directions. [the Commentary]

householder's son. He who is burning with the heat of passion sleeps badly, doesn't he?" "It is so, Venerable Sir."

Prince, indeed, that householder or householder's son who is burning with the heat of passion sleeps badly. The Tathāgata has got rid of that passion, has cut it off at the roots, has made it like a palm-tree stump, has rendered it incapable of coming into being again, and has made it impossible to arise in the future. Therefore, Prince, I do sleep well.

Prince what do you think of this? The heat of hatred may arise in ... that householder or householder's son...p... the heat of bewilderment may arise in the body and mind of that householder or householder's son. He who is burning with the heat of bewilderment sleeps badly, doesn't he? "It is so, Venerable Sir".

Prince, indeed, that householder or householder's son who is burning with the heat of bewilderment sleeps badly. The Tathāgata has got rid of that bewilderment, has cut it off at the roots, has made it like a palm-tree stump, has rendered it incapable of coming into being again, and has made it impossible to arise in the future. Therefore, Prince, I do sleep well.

An arahat who has abandoned all evil, Who has extinguished defilements, who is not smeared with sense-pleasure, who is tranquil and devoid of defilements, sleeps well at all times. Having cut off all craving and having pacified the defilements that distress the mind, one who is tranquil sleeps well with mind directed towards Nibbāna.

End of the Hatthaka Sutta,

The fifth in this vagga.

6. DEVADŪTA SUTTA**Discourse on Messenger of Death**

36. Bhikkhus, there are three messengers of death. What are the three? Bhikkhus, in this world, some person commits evil bodily, commits evil verbally, and commits evil mentally. Having committed evil bodily, verbally and mentally, after death and dissolutions of his body, he is reborn in wretched destinations (*duggati*), in miserable existences (*apāya*), states of ruin (*vinipāta*), and realms of continuous suffering (*niraya*). Bhikkhus, the guards of *niraya*, seizing each arm of that person, show him to King Yama¹, saying “O king this man has failed to do his duty towards his mother, has failed to do his duty towards his father, has failed to do his duty towards *samaṇas*, has failed to do his duty towards *brahmaṇas*, and has failed to pay respect to the elders of his clan. May the king give him punishment”.

Bhikkhus, with reference to the first messenger of Death, King Yama closely questioned, cross-questioned and repeatedly questioned the man thus: “O man, did you not see among men the appearance of the first messenger of Death?”

“That man replied thus: “Sir, I do not.” Bhikkhus, King Yama then said to that man: “O man, did you not see among men an old man or an old woman, eighty, ninety or hundred years old with back bent and crooked as a rafter staggering with only a staff to rely on, in pain and senile, with broken teeth, with hair grey and thin, bald-headed, wrinkle-skinned and spotted with moles? The man replied thus; “Sir, I did.”

Bhikkhus, King Yama said to that man thus; “O man, as an adult endowed with intelligence, did it not occur to you thus; “I also am subject to old age and cannot overcome old age. I should do good actions, physical, verbal and mental?”

1. Yama; The ruler of *niraya*; is a *vemānika pēta* with a mission of his own who alternately enjoys the delights of the *deva* world and experiences the suffering of a *peta*.

That man replied thus; “Sir, I was not able to do so. Sir, I had been unmindful”.

Bhikkhus, King Yama then said to that man thus: “O man, through unmindfulness, you failed to do good actions, physical, verbal and mental. O man for whatever reason you failed to do good deeds, you will certainly be punished according to your unmindfulness.

“Those evil deeds were not done by your mother or father or brothers or sisters; nor were they done by your friends or relatives; neither were they done by any deva or samana or brahmana. You yourself have done those evil deeds and you yourself shall have to bear the consequences of those evil deeds.”

Bhikkhus, having closely questioned, cross-questioned, and repeatedly questioned that man with reference to the first messenger of Death, King Yama closely questioned, cross-questioned and repeatedly questioned him with reference to the second messenger of Death (thus:) “O man, did you not see among men the appearance of the second messenger of Death?”

That man replied thus: “Sir, I did not”

Bhikkhus, King Yama then questioned that man thus: “O man, did you not see among men a woman or a man who is afflicted with disease, suffering and seriously, ill, lying smeared with his or her own excreta and urine, who has to be raised up and has to be put to bed by others? “That man replied thus: “Sir, I did.”

Bhikkhus, King Yama then questioned that man thus: “O man, as an adult endowed with intelligence, did it not occur to you thus: “I also am subject to illness and cannot overcome illness. Now I shall do good actions, physical, verbal and mental?” That man replied thus: “Sir, it did not. Sir, I had been unmindful.”

Bhikkhus, King Yama said to that man thus: “O man, through unmindfulness, you failed to do good actions, physical, verbal and mental. O man, for whatever reason you failed to do good deeds, you will certainly be punished according to

your unmindfulness. “Those evil deeds were not done by your mother, or father or brothers or sisters; nor were they done by your friends or relatives; neither were they done by any deva or samaṇa or brahmaṇa. You yourself shall have to bear the consequences”

Bhikkhus, having closely questioned, cross-questioned and repeatedly questioned that man with reference to the second messenger of Death. King Yama closely questioned, cross-questioned, and repeatedly questioned him with reference to the third messenger of Death (thus:) “O man, did you not see among men the third messenger of Death?” That man replied thus: “Sir, I did not”.

Bhikkhus, King Yama then questioned that man thus: “Did you not see among men (the body of) a man or a woman, one day dead, or two days dead, or three days dead, swollen, turning black and blue and festering?” That man replied thus: “Sir, I did.”

Bhikkhus, King Yama then questioned that man thus: “O man, as an adult endowed with intelligence, did it not occur to you thus: “ I also am subject to death and cannot overcome death. Now I shall do good actions physical, verbal and mental?” That man replied thus: “Sir, it did not, Sir, I had been unmindful.”

Bhikkhus, King Yama said to that man thus: “ O man, for whatever reason you failed to do good deeds, through unmindfulness, you failed to do good actions, physical, verbal and mental. O man, for whatever reason you failed to do good deeds, you will certainly be punished according to your unmindfulness. “Those evil deeds were not done by your mother, father or brothers or sisters; nor were they done by your friends or relatives; neither were they done by any deva or samaṇa or brahmaṇa. You yourself have done those evil deeds and you yourself shall have to bear the consequences.”

Bhikkhus, King Yama, after interrogating him with regard to the third messenger of Death, kept silent. Bhikkhus, the guards of niraya put him to the torture known as the five ways of nailing; first, they drove a red-hot iron spike through

one palm and then another through his other palm; they drove a red-hot iron spike through one foot, and drove another spike through the other foot, and they drove a red-hot iron spike through the middle of the breast. There that man had to undergo severe, excruciatingly sharp, frightening and painful sensations. There was no death for him before the exhaustion of his evil kamma.

Bhikkhus, then the guards of niraya made him lie down and chopped him with machetes. In that niraya that man had to undergo severe, excruciatingly sharp, frightening and painful sensations. There was no death for him before the exhaustion of his evil kamma.

Bhikkhus, the guards of niraya took him by the foot and held that man, upside down and chopped him with hatchets ...p... Bhikkhus, the guards of niraya harnessed that man to a carriage and made him run back and forth on ground blazing with flames ...p... Bhikkhus, the guards of niraya made that man go up and come down a big mountain of live coals blazing red with flames ...p... Bhikkhus, the guards of niraya held that man upside down and dropped him into a hot iron cauldron blazing red with flames. In that cauldron, while being boiled with froth rising up to the top, that man appeared at the surface once, sank once and floated sideways once. There, that man had to undergo severe, excruciatingly sharp, frightening and painful sensations. There was no death for him before the exhaustion of his evil kamma. Bhikkhus, the guards of niraya cast him into the Great Niraya.

Bhikkhus, indeed, that Great Niraya is four-cornered with walls of equal length and has four gates. It is bounded by iron walls and roofed with iron plates. The flooring of that niraya is made of iron, blazed with flames. The heat of that niraya extends a hundred yojanas in all directions and last forever.

Bhikkhus, what happened in the past was that it occurred to King Yama thus: "Friends, those who in this

world do evil deeds are subject to such tortures. It would be good if I were to be reborn as a human being; if also there would appear in the world a Tathāgata who is Homage-worthy and is Perfectly Self-Enlightened, if also I were to pay homage to that Bhagavā, the Bhagavā were also to expound the Dhamma to me and also if I were to understand the Dhamma of the Bhagavā.

Bhikkhus, I do not say this after hearing it from other samaṇas or brahmaṇas. Indeed, only after I have known, seen, and found out this matter by myself do I say this.

Despite warning by Messengers of Death certain beings are unheedful. These beings reach a mean existence (niraya) where they grieve in sorrow for a long time.

In this world, the virtuous ones who are serene, warned by the messenger of Death, are not unmindful even for a moment of the ariya teaching.

Seeing danger in clinging as the cause of rebirth and death, they are freed from clinging, in Nibbāna where birth and death end.

Those virtuous ones being mindful, are happy and have extinguished defilements in this very life. Passing beyond all danger, they have overcome all dukkha.

End of the Devadūta Sutta,

the sixth in this vagga

7. CATUMAHĀRĀJA SUTTA

Discourse Concerning The Four Great Deva Kings

37. Bhikkhus, on the eighth day of the waxing moon, and on the eighth day of the waning moon, confidants of the

Four Great Deva Kings go round in this world (to investigate): “Do many people in the human world perform their duties towards their mothers, towards their fathers, towards samaṇas and brahmaṇas? Do they pay respect to elderly relatives? Do they keep the Sabbath on the Sabbath days on the days before and after? Do they perform deeds of merit? ‘Bhikkhus, on the fourteenth day of the waxing moon the sons of the Four great Deva Kings go round in the world (to investigate) ‘Do many people in the human world perform their duties towards their mothers, towards their father, towards samaṇas and brahmaṇas? Do they pay respect to elderly relatives? Do they keep the Sabbath on the Sabbath days on days before and after? Do they perform deeds of merit? Bhikkhus, on the fifteenth day, the (Uposatha) Sabbath day, the Four great Deva Kings themselves go round in the world (to investigate:) ‘Do many people in the human world perform their duties towards their mothers, towards their fathers, towards samaṇas and brahmaṇas? Do they pay respect to elderly relatives? Do they keep the Sabbath on the Sabbath days on the days before and after? Do they perform deeds of merit?’

Bhikkhus, if, in the human world, there are few who perform their duties towards their mothers, towards their fathers, towards samaṇas and brahmaṇas who pay respect to elderly relatives, who keep the Sabbath on the Sabbath days and on the days before and after, and who perform deeds of merit,” the Four great Deva Kings will report it to the devas of Tāvātimsa assembled harmoniously in the Sudammā Assembly Hall, thus “O friends, in the human world, there are few who perform their duties towards their mothers, towards their fathers, towards samaṇas and brahmaṇas, who pay respect to elderly relatives, who keep the Sabbath on the Sabbath days and on the days before and after, and who perform deeds of merit” Bhikkhus, then the devas of Tāvātimsa feel unhappy about it and say, “Indeed, friends, the number in the deva world will decrease and the number of beings in the four apayas¹ will increase.”

Four Apayas: In the Pali text, asurakāya: vide the Commentary

Bhikkhus, if, in the human world, there are many who perform their duties towards their mothers, towards their fathers, towards samaṇas and brahmaṇas who pay respect to elderly relatives who keep the Sabbath on the Sabbath days and on the days before and after, and who perform deeds of merit, the Four Great Deva Kings will report it to the devas of Tāvātimsa who are assembled harmoniously in the Suddammā Assembly Hall, thus: “O friends, in the human world, there are many who perform their duties towards their mothers, towards their fathers, towards samaṇas and brahmaṇas, who pay respect to elderly relatives, who keep the Sabbath on the Sabbath days and on the days before and after, and who perform deeds of merit”. Bhikkhus, then the devas of Tāvātimsa feel happy about it and say, “Indeed, friends, the number of devas in the deva world will increase and the number of beings in the four apāyas will decrease.”

Bhikkhus, what happened in the past was that Sakka, King of the devas, wishing to make the devas of Tāvātimsa know about himself, uttered this verses there and then:

“Whoever wishes to be like me should keep the Uposatha Sabbath of eight constituents on the fourteenth, the fifteenth and the eighth days of the waxing moon and the waning moon, or should keep the sabbath for a minimum period of fifteen days at a stretch.”

Bhikkhus, this verse was inappropriately chanted, not appropriately chanted, was wrongfully uttered, not rightfully uttered by Sakka, King of the devas. Why is this so? Bhikkhus, Sakka, King of the devas is not yet rid of attachment, hatred and bewiderment.

Bhikkhus, a certain bhikkhu is an arahat, has rid of āsavas has fulfilled the Noble Practice of Purity, has done all there is to be done, has laid down the burden (of the khandha aggregates).. has achieved the benefit (of ārahatta phala); has done away with the fetters binding him to existence and has attained liberation from defilements through magga insight.

Bhikkhus, it is appropriate only for such a bhikkhu to chant this verse.

“Whoever wishes to be like me should keep the Uposatha Sabbath of eight constituents on the fourteenth, the fifteenth and the eighth days of the waxing moon and the waning moon, or should keep the sabbath for a minimum period of fifteen days at a stretch.”

Bhikkhus, why is this so? Bhikkhus, that bhikkhu is rid of attachment, hatred and bewilderment.

End of the Catumahārāja Sutta,
the seventh in this vagga.

8. DUTIYA CATUMAHĀRĀJA SUTTA

Second Discourse Concerning The Four Great Deva Kings

38. Bhikkhus, what happened in the past was that, Sakka, King of the devas wishing to make the deva of the Tāvātimsa know (about himself) uttered this verse there and then:

Whoever wishes to be like me should keep the Uposatha Sabbath of eight constituents on the fourteenth, the fifteenth and the eighth days of the waxing moon and the waning moon, or should keep the Sabbath for a minimum period of fifteen days at a stretch.

Bhikkhus, this verse was inappropriately chanted, not appropriately chanted, was wrongfully uttered, not rightfully uttered by Sakka, King of the devas. Why is this so? Bhikkhus, because Sakka, King of the devas is not yet liberated from rebirth, ageing, death, grief, lamentation, pain, distress and despair; I say that he is not yet liberated from dukkha.

Bhikkhus, a certain bhikkhu is an arahat, has rid of āsavas, has fulfilled the Noble Practice of Purity, has done all

there is needed to be done, has laid down the burden (of the khandha aggregates), has achieved the benefit (of ārahatta phala), has done away with the fetters binding him to existence and has attained liberation from defilements through true knowledge.

Bhikkhus, it is appropriate only for such a bhikkhu to chant this verse.

Whoever wishes to be like me should keep the Uposatha Sabbath of eight constituents on the fourteenth, the fifteenth and the eighth days of the waxing moon and the waning moon, or should keep the sabbath for a minimum period of fifteen days at a stretch.

Bhikkhus, why is this so? Bhikkhus, because that bhikkhu is liberated from rebirth, ageing, death, grief, lamentation, pain, distress and despair, I say that he is liberated from dukkha.

End of the Dutiya Catumahārāja Sutta,
the eighth in this vagga.

9. SUKHUMĀLA SUTTA

Discourse on Luxurious Living

39. Bhikkhus, I was nurtured luxuriously, very luxuriously, most luxuriously. Bhikkhus, my father had ponds dug in the palace grounds most luxuriously. Bhikkhus in one of the ponds there were the uppala lotus, in another the paduma lotus, and the puṇḍarika lotus, all planted for my benefit. Bhikkhus, I did not use sandalwood other than that from Kāsi country. Bhikkhus, my turban was (of silk) made in Kāsi; my jacket, my lower garment, and my outer robe were all made in Kāsi. Bhikkh, I was day and night protected in the shade of a white royal parasol so that I might not come into contact with cold, or heat or litter or dust or snow.

Bhikkhus, I had three palaces one for the cold season, one for the hot season and one for the rainy season. Bhikkhus, during the four rainy months, I did not get down from the palace where I enjoyed entertainment by musicians exclusively of women. Bhikkhus, whereas servants in other houses were fed with porridge of broken rice and sour gruel, in my father's palace, bhikkhus, servants were fed with good rice and cooked with meat.

Bhikkhus, endowed with such power and in such luxury, it occurred to me thus; "An uninformed worldling, who is himself subject to ageing and who cannot transcend ageing, on seeing another person of old age, forgets about himself and feels disgusted, ashamed and loathful. If I, who am subject to ageing and who cannot transcend ageing, on seeing another person of old age, feel disgusted, ashamed and loathful, it will not be right for me." Bhikkhus, when I contemplated thus, my pride in youthfulness completely disappeared.

'An uninformed worldling, who is himself subject to illness and who cannot transcend illness, on seeing another person afflicted with illness, forgets about himself and feels disgusted, ashamed and loathful. If I, who am subject to illness and who cannot transcend illness, on seeing another person who is afflicted with illness, feel disgusted, ashamed and loathful; it will not be right for me. Bhikkhus, when I contemplated thus, my pride in good health completely disappeared.'

'An uninformed worldling, who is himself subject to death and who cannot transcend death, on seeing another person who is dead, forgets about himself and feels disgusted, ashamed and loathful. If I, who am subject to death and who cannot transcend death, on seeing another person who is dead, feel disgusted, ashamed and loathful, it will not be right for me.' Bhikkhus, when I contemplated thus, my pride in longevity completely disappeared.

Bhikkhus, there are these three kinds of pride. What

are the three? Pride in youthfulness, pride in good health, and pride in longevity. Bhikkhus, an uninformed worldling who is intoxicated with the pride in youthfulness, commits evil bodily, commits evil verbally and commits evil mentally; after death and dissolution of his body he is reborn in miserable existences (apāya), in wretched destinations (duggati), in states of ruin (vinipāta) and in realms of continuous suffering (niraya). Bhikkhus, an uninformed worldling who is intoxicated with the pride in good health ...p... Bhikkhus an uninformed worldling who is intoxicated with the pride in longevity commits evil bodily, verbally and mentally; after death and dissolution of his body, he is reborn in miserable existences, in wretched destinations, in states of ruin, and in realms of continuous suffering.

Bhikkhus, a bhikkhu who is intoxicated with the pride in youthfulness leaves the Order for lay life. Bhikkhus, a bhikkhu who is intoxicated with the pride in good health ...p..., Bhikkhus, a bhikkhu who is intoxicated with the pride in longevity leaves the Order for lay life.

Worldlings, who are subject to illness, ageing and death, in spite of their being subject to such nature, feel loathful towards others. If I feel loathful towards those who are subject to such nature, living with such an attitude is not right for me. I who, dwelling in such contemplation, realize Nibbāna which is devoid of all substrata of existence, and have completely overcome all pride in good health, youthfulness, and longevity. I see the safety in Nibbāna, that Nibbāna is safe from all danger; seeing Nibbāna, I make the right effort. Now it is not proper for me to indulge in sensual pleasures. There shall be no turning back for me; The Noble Practice of Purity is my only support.

End of the Sukhumāla Sutta,
the ninth in this vagga.

10. ĀDHIPATEYYA SUTTA

Discourse on Predominance

40. Bhikkhus, these are the three factors of predominance. What are the three? Predominance of self (attādhīpateyya) Predominance of the world (lokādhīpateyya) Predominance of the Dhamma (Dhammādhīpateyya) Bhikkhus, what is the predominance of self? Bhikkhus, in this Teaching, a bhikkhu, having gone to a forest, or to the foot of a tree, or to a solitary secluded place, reflects thus: “I have left the household life for the homeless life of a recluse not for the sake of robes, alms-food, dwelling place or any form of existence. In fact, I have left the household life for the homeless life of a recluse reflecting that I have fallen victim to rebirth, ageing, death, grief, lamentation, pain, distress and despair; that I am overwhelmed by dukkha; that I am oppressed by dukkha, and that there might be a way to put an end to this entire mass of dukkha. I have left the household life for the homeless life of a recluse having abandoned sensual pleasures. It would not be right for me to seek the very sensual pleasures, which I have abandoned or pleasures worse than those?

Then that bhikkhu further reflects thus; “The effort which I exert will be unrelenting; mindfulness will be established in me steadfastly; my mind and body will be tranquil and unagitated; my mind will be firmly settled and concentrated on one object?

That bhikkhu who verily takes self as predominating factor abandons what is demeritorious and develops what is meritorious; he abandons what is blameable and develops what is blameless; and he sustains himself in purity. Bhikkhus, this is said to be predominance of Self.

Bhikkhus, what is predominance of the world? Bhikkhus, in this Teaching. a bhikkhu, having gone to a forest, or to the foot of a tree, or to a solitary secluded place, and reflects thus: “I have left the household life for the homeless life of a recluse not for the sake of robes, alms-food, dwelling place or any form of existence. In fact, I have left the household life

for the homeless life of a recluse reflecting that I have fallen victim to rebirth, ageing, death, grief, lamentation, pain, distress and despair; that I am overwhelmed by dukkha; that I am oppressed by dukkha; and that there might be a way to put an end to this entire mass of dukkha. In spite of becoming a recluse with this motive, if I should entertain sensual thoughts, destructive thoughts and harmful thoughts, there are in this vast universe which is the abode of sentient beings, samaṇas and brāhmaṇas who have psychic power, who have Divine Power of Sight, who have Knowledge of others' mind, and they can see from afar, though they cannot be seen even when they are near, they know others' mind with their mind, and they might know me thus: "Look at this man, O friends, out of conviction, he has left the household life for the homeless life of a recluse, and yet he remains mixed up with what is evil and demeritorious.

There also are devas who have psychic powers who have Devine Power of Sight, who have knowledge of others' mind, and they, though not at close quarters, can see from afar, they know others' mind with their mind and they might know me thus: "Look at this man, O friends! out of conviction, he has left the household life for the homeless life of a recluse, and yet he remains mixed up with what is evil and demeritorious."

Then that bhikkhu reflects thus: 'The effort which I exert will be unrelenting; mindfulness will be established in me steadfastly; my mind and body will be tranquil and unagitated; my mind will be firmly settled and concentrated on one object.' That bhikkhu who verily takes the world as predominating factor, abandons what is demeritorious and develops what is meritorious; he abandons what is blameable and develops what is blameless; and he sustains himself in purity. Bhikkhus, this is said to be Predominance of the world.

Bhikkhus, what is Predominance of the Dhamma? Bhikkhus, in this Teaching, a bhikkhu having gone to a forest, or to the foot of a tree, or to a solitary, secluded place, reflects

thus: I have left the household life for the homeless life of a recluse not for the sake of robes, alms-food, dwelling place or any form of existence. In fact, I have left the household life for the homeless life of a recluse, reflecting that I have fallen victim to rebirth, ageing, death, grief, lamentation, pain, distress and despair, that I am overwhelmed by dukkha; that I am oppressed by dukkha and that there might be a way to put an end to this entire mass of dukkha: The Dhamma, is well-expounded, Svākkhata, (because it is the exposition of the Four Noble Truths which lead to the realization of Nibbāna). Its truths are personally apperceivable, Sandiṭṭhika, (because they can actually be experienced and comprehended by anyone through adequate practice of Insight developement). It is not delayed in its results, Akālika, (because it immediately yields the benefit of realization of Nibbāna, ie, achieving phala immediately after magga, to anyone who adequately practises Insight development). It can stand investigation, Ehipassika, (lit, come and see), (because its truths can be tested by anyone). It is worthy of being perpetually borne in mind, Opāneyyika. And its truths can be realized and experienced by the ariyas individually, by their own effort and practice, Paccattam veditabba viññūhi. There are my companions in the practice of the Dhamma who remain knowing and seeing that Dhamma. And notwithstanding my becoming a recluse under this well-expounded Teaching, if I should remain slothful and unmindful, it will not be proper for me.' Then that bhikkhu reflects thus: 'The effort which I exert will be unrelenting; mindfulness will be established in me steadfastly; my mind will be tranquil and unagitated; my mind will be firmly settled and concentrated on one object.' That bhikkhu who verily takes the world as predominating factor, abandons what is demeritorious and develops what is meritorious; he abandons what is blameable and develops what is blameless; and he sustains himself in purity. Bhikkhus, this is said to be Predominance of the Dhamma.

Bhikkhus, these are the three factors of predominance. O man, there is no privacy in

the world for one who does evil; what you have done, you know yourself right or wrong O friends! a certain person ignores himself who is a good witness to his own misdeed; he conceals his own misdeed which is present in him. A fool who does a wicked deed in this world is seen by devas and the Tathāgata. Therefore, a bhikkhu who takes Self as predominating factor, who is wise has extinguished all defilements and takes the world as predominating factor, who acts in conformity with the dhamma, puts in the right effort and takes the Dhamma as predominating factor, does not regress. A bhikkhu who is diligent in subduing the Evil of Defilements, and overcoming the Evil of Death attains Arahatsip where there is no rebirth. That Arahata, who knows all about the world, who has wisdom, and who has no more craving in anything, does not regress.

End of the Ādipateyya Sutta,

the tenth in this vagga.

End of the Devadūta Vagga, the fourth
in the First Sub-division containing fifty-one suttas.

Namo tassa bhagavato arahato sammā sambuddhassa

I. PAṬHAMĀ PANNĀSAKA The First Sub-division

v. Cūḷa Vagga

1. Saṃmukhībhāva Sutta
2. Tiṭhāna Sutta
3. Atthavasa Sutta
4. Kathāpavatti Sutta
5. Paṇḍita Sutta
6. Sīlavanta Sutta
7. Saṅkhatalakkhaṇā Sutta
8. Asaṅkhatalakkhaṇa Sutta
9. Pabbatarāja Sutta
10. Ātappakaraṇīya Sutta
11. Mahācora Sutta

V. CUḬA VAGGA

1. SAMMUKHĪBHĀVA SUTTA

Discourse on Presence

41. Bhikkhus, because of the presence of three things, a man who has Conviction gains much merit. What are the three? Bhikkhus, a worthy man who has Conviction gains much merit because of the presence of Conviction, a worthy man who has conviction gains much merit because of the presence of objects of offerings; and a worthy man who has Conviction gains much merit because of the presence of those worthy of receiving offerings. Bhikkhus, because of the presence of these three things, a worthy man who has Conviction gains much merit.

End of the Sammukhĭbhāva Sutta,
the first in this vagga.

2. TITHĀNA SUTTA

Discourse on Three Things

42. Bhikkhus, by three things a person should be known as one who has Conviction. What are the three? Wishing to see those who have morality; wishing to hear the words of the virtuous; and living a householder's life with a mind free from the taint of avarice, giving generously, having a clean hand,¹ taking delight in giving things away, ready to comply with another's requests, taking delight in giving and sharing. Bhikkhus, by these three things a person should be known as one who has Conviction.

He who wishes to see those who have morality,
who wishes to hear the words of the virtuous,

1. a clean hand: a hand that does good deeds (the Commentary)

and who is free from the taint of avarice, is said to be one who has Conviction.

End of the Tiṭhāna Sutta,
the second in this vagga.

3. ATTHAVASA SUTTA

Discourse on Beneficial Factors

43. Bhikkhus, seeing three beneficial factors, it is appropriate for one to teach the Dhamma to others. What are the three? They are: he who expounds the Dhamma understands well the meaning and the text of the Dhamma; he who listens understands well the meaning and the text of the Dhamma; both the expounder and the listener understand well the meaning and the text of the Dhamma. Bhikkhus, seeing these three beneficial factors; it is appropriate for one to teach the Dhamma to others.

End of the Atthavasa Sutta,
the third in this vagga.

4. KATHĀPAVATTI SUTTA

Discourse on Grounds for the Arising of an Exposition

44. Bhikkhus, there are three occasions for the arising of an exposition. What are the three? They are: he who expounds the Dhamma understands well the meaning and the text of the Dhamma; the Listener understand well the meaning and the text of the Dhamma; both the expounder and the Listener understand well the meaning and the text of Dhamma; Bhikkhus, these are the three occasions for the arising of an exposition.

End of the Kathāpavatti Sutta,
the fourth in this vagga.

5. PAṆḌITA SUTTA

Discourse on the Wise

45. Bhikkhus, these are the three things that the wise and the virtuous prescribe. What are the three? Bhikkhus, they are the wise and the virtuous prescribe almsgiving; the wise and the virtuous prescribe renouncing hearth and home; and the wise and the virtuous prescribe attending upon the parents. Bhikkhus, these are the three things that the wise and the virtuous prescribe.

Almsgiving, not oppressing others, observing the moral precepts, having control over sense faculties, and serving the parents as practised by the good and noble, are prescribed by the virtuous.

Prescribed by the Virtuous indeed are these things; a noble and learned wise person who practises these things is reborn in the happy abode of the devas.

End of the Paṇḍita Sutta,

the fifth in this Vagga.

6. SĪLAVANTA SUTTA

Discourse on One endowed with Morality

46. Bhikkhus, bhikkhus endowed with morality live depending on a village or a market-town. People there gain much merit in three ways. What are the three? They are: [gaining merit] in deed, by word and thought. Bhikkhus, bhikkhus endowed with morality live depending on a village or a market-town; people there gain much merit in these three ways.

End of the Sīlavanta Sutta,

the sixth in this vagga.

7. SAṆKHATALAKKHAṆĀ SUTTA**Discourse on Characteristics of Conditioned Phenomena**

47. Bhikkhus, there are three characteristics of conditioned phenomena. What are the three? The arising of phenomena is evident; the dissolution of phenomena is evident; the changeability of the momentarily lasting phenomena is evident.

End of the Saṅkhatalakkhaṇā Sutta,

the seventh in this vagga.

8. ASAṆKHATALAKKHAṆĀ SUTTA**Discourse on Characteristics of the Unconditioned**

48. Bhikkhus, characteristics of the Unconditioned are these three. What are the three. There is no arising of the Unconditioned; there is no dissolution of the unconditioned; there is no change in the Unconditioned which is lasting.

End of the Asaṅkhatalakkhaṇa Sutta,

the eighth in this vagga.

9. PABBATARĀJA SUTTA**Discourse on ‘The Majestic Mountain’**

49. Bhikkhus, depending on the majestic Himavaṇṭa mountain, big trees grow in three ways. What are the three? They grow in branches and foliage; they grow in bark and outer crust; they grow in sapwood. and hardwood. Bhikkhus, depending on the majestic Himavaṇṭa mountain big trees grow in these three ways.

Similary, bhikkhus, members of a household, depending on the head of the family who has Conviction develop in three ways. What are the three? They develop in Conviction;

they develop in morality; they develop in wisdom. Bhikkhus, members of a household depending on the head of the family who has Conviction, develop in these three ways.

Depending on the rocky mountain in the deep forest, huge trees thrive; likewise, in this world, depending on the head of the family who is endowed with morality and conviction, wife and children, friends, colleagues, relatives and those relying on him for their livelihood, prosper. The wise who discern their own benefit, seeing the morality, generosity and good conduct of that virtuous person, take his example.

In this world those who take delight in and have a desire for sensual pleasure and practise the Dhamma that serves as a Path to good destinations, enjoy themselves in the deva world.

End of the Pabbatarāja Sutta;
the ninth in this vagga.

10. ĀTAPPAKARANĪYA SUTTA

Discourse on Striving

50. Bhikkhus, striving should be made for these three reasons. What are the three? Striving should be made so that evil demeritorious factors that have not yet arisen do not arise; striving should be made so that meritorious factors that have not yet arisen arise; striving should be made for patient of severe, cruel, excruciatingly sharp, disagreeable, unpleasant, deadly and painful sensations which arise in the body. Bhikkhus, striving would be made for those three reasons.

Bhikkhus, a bhikkhu strives so that evil demeritorious factors that have not arisen do not arise; he strives so that meritorious factors that have not yet arisen arise; he strives for patient of severe, cruel, excruciatingly sharp, disagreeable, unpleasant, deadly and painful sensations which arise in the body. Bhikkhus, this bhikkhu is said to be one who has diligence, profound wisdom, and mindfulness, and has made an end of dukkha.

End of the Ātappakaraṇīya Sutta,
the tenth in this vagga.

11. MAHĀCORA SUTTA

Discourse on the Great Robber

51. Bhikkhus, a great robber, depending on three factors, breaks into houses, raids villages, or robs a single house, and commits highway robbery. What are the three? Bhikkhus, in this matter, a great robber has rugged terrain to depend upon; he has an impenetrable jungle to depend upon; he has powerful men to depend upon. Bhikkhus, how does a great robber depend on rugged terrain? Bhikkhus, in this matter, a great robber depends on places difficult of access in rivers or mountains. In this way, bhikkhus, the great robber depends on rugged terrain.

Bhikkhus, how does a great robber depend upon impenetrable jungle? Bhikkhus, in this matter, the great robber depends on a jungle of grass or on a jungle of trees or on a thick forest, or on a large forest. In this way, bhikkhus, the great robber depends on impenetrable jungle.

Bhikkhus, how does a great robber depend on powerful men? Bhikkhus, in this matter, a great robber depends on kings or king's chief ministers. It occurred to him thus. 'If someone should say something against me, these kings or

king's chief ministers would speak in my defence.” And if someone does say something against that great robber, those kings or king's chief ministers speak in his defence. Bhikkhus, in this way, a great robber depends on powerful men. Bhikkhus, a great robber, depending on these factors, breaks into houses, raids village, or robs a single house, and commits highway robbery.

Similarly, bhikkhus, a wicked bhikkhu depending on three factors acts in a self-destructive manner, undermining himself; he is blameworthy, is censured by the wise, and also generates much evil. What are the three? Bhikkhus, in this matter, a wicked bhikkhu has rugged terrain to depend on, he has an impenetrable jungle to depend on, and he has powerful men to depend on.

Bhikkhus, how does a wicked bhikkhu depend on rugged terrain? Bhikkhus, in this matter, a wicked bhikkhu is crooked in deed, word and thought. In this way, bhikkhus, a wicked bhikkhu depends on rugged terrain.

“How, bhikkhus, does a wicked bhikkhu depend on impenetrable jungle? Bhikkhus, in this matter, a wicked, bhikkhu has wrong views and holds fast to the wrong views. In this way, bhikkhus, a wicked bhikkhu depends on impenetrable jungle.

“Bhikkhus, how does a wicked bhikkhu depend on powerful men? Bhikkhus, in this matter, a wicked bhikkhu depends on kings or king's chief minister. It occurred to him thus: If someone should say something against me, these kings, or king's chief minister; would speak in my defence. And if someone does talk something about the wicked bhikkhu, those kings and king's chief ministers do speak in his defence. Bhikkhus, in this way; a wicked bhikkhu depends on powerful men. Bhikkhus, a wicked bhikkhu, depending on three factors acts in a self-destructive manner undermining himself; he is

blame-worthy, censured by the wise and also generates much evil.

End of the Mahācora Sutta,
the eleventh in this vagga.

End of the Cūla Vagga,
the Fifth vagga in the First Sub-division
containing fifty-one suttas.

End of the First Sub-division

Namo tassa bhagavato arahato sammāśambuddhassa

II. DUTIYA PAṆṆĀSAKA

vi. Brahmaṇa Vagga

1. Paṭhama Dve-brahmaṇa Sutta
2. Dutiya Dve-brahmaṇa Sutta
3. Aññatara Brāhmaṇa Sutta
4. Paribbājaka Sutta
5. Nibbuta Sutta
6. Paloka Sutta
7. Vacchagotta Sutta
8. Tikaṇṇa Sutta
9. Jānussoṇi Sutta
10. Saṅgārava Sutta

vi. BRĀHMAṆA VAGGA

1. Paṭhama Dve-brāhmaṇa Sutta

The First discourse to Two old Brahmins

52. At that time two brahmins who were frail, aged, of ripe age, (have gone through various times,) far gone in years, in the last stage of life, and a hundred and twenty years old, approached the Bhagavā and exchanged greetings with the Bhagavā; having concluded the courteous and formal greetings, they sat in a suitable place and said to the Bhagavā thus:

“O Gotama, we are brahmins who are frail, aged, decrepit, of ripe age, (have gone through various times,) have lived 120 years and in the last stage of life; we have not yet done good deeds, nor acts of merit, nor deeds that would protect us against danger (of going to bad destinations). May the Honourable Gotama admonish us, may the Honourable Gotama instruct us so that there might be for us happiness and welfare for a long time?

Indeed, you are brahmins who are frail aged, of ripe age, have gone through various times, in the last stage of life and a hundred and twenty years old; you have not yet done good deeds, nor acts of merit; nor deeds that would protect you against danger (of going to bad destinations).

Brahmins, indeed, ageing, illness and death carry sentient beings away. Brahmins, when carried away thus, there are those who exercise restraint in deed, word and thought; that restraint will be protection, shelter, support, refuge and resting place for them on their departure from this world.

Life inevitably moves toward death. Short indeed is life. There is no protection from the approach of ageing. He who sees this danger

of death should perform meritorious deeds that bring happiness. Restraint in deed, word and thought in the present life and doing deeds or meirt while living, brings happiness to one who has departed from this world.

End of the Paṭhama Dve-brāhmaṇa Sutta

The first in this vagga.

2. DUTIYA DVE-BRĀHMAṆA SUTTA

The Second Discourse to Two old Brahmins

53. At that time, two brahmins who are frail, aged, of ripe age, (have gone through various times,) in the last stage of life, and a hundred and twenty years old, approached the Bhagavā, made obeisance, and sat in a suitable place. Having sat in a suitable place, those brahmins said to the Bhagavā, thus:

O Gotama, we brahmins who are frail, aged, of ripe age, (have gone through various times,) in the last stage of life, and a hundred and twenty years old; we have not yet done good deeds, nor acts of merit; nor deeds that would protect us against danger (of going to bad destinations). May the Honorable Gotama admonish us, may the Honorable Gotama instruct us so that there might be for us happiness and welfare for a long time.”

Indeed, you are brahmins who are frail, (have gone through various times,) in the last stage of life and a hundred and twenty years old; you have not yet done good deeds, nor acts of merit nor deeds that would protect you against danger (of going to bad destinations), Brahmins, indeed, ageing, illness and death are burning sentient-beings. Brahmins, on being burnt thus, there are those who exercise restraint in

deed, word and thought; that restraint will be protection, shelter, support, refuge and resting place for you on your departure from this world.

When a house is on fire, possessions are taken out; such possessions and those not destroyed by fire will benefit the owner of the house burnt. Likewise when the world of sentient-beings is burning with the fire of ageing and death; 'take out' by alms-giving'; what is given away is well 'taken out'

Restraint in deed, word and thought in the present life and doing deeds of merit while living brings happiness to one who has departed from this world.

End of the Dutiya Dve-brāhmaṇa Sutta,
the second in this vagga.

3. AÑÑATARA BRĀHMAṆA SUTTA

Discourse to a Certain Brahmin

54. At that time, a certain brahmin approached the Bhagavā, and exchanged greetings with the Bhagavā, ...p... Having sat in a suitable place, that brahmin said to the Bhagavā thus:

“O Gotama, it is said the Dhamma is personally apperceiveable. The Dhamma is personally apperceiveable. O Gotama, in what respect is the Dhamma apperceiveable, (Sandṭṭhiko), not delayed in its results (Akāliko) capable of withstanding investigation (Ehipassiko) worthy of being perpetually borne in mind (Opāneyyiko), can be realized and experienced by the ariyas individually (Paccattam-veditabbo) Brahmin, a person with attachment, who is oppressed by attachment and whose mind is overcome by attachment thinks of doing harm to both himself and others; he experiences mental pain and distress. When attachment is got rid of, one does not think of doing harm to himself, does not think of

doing harm to others and does not think of doing harm to both himself and others; he does not experience mental pain and distress. (Brahmin, a person with attachment ...p... does evil, speaks evil and thinks evil. When attachment is got rid of, one does not do evil, does not speak evil, and does not think evil. Brahmin, a person with attachment...p... does not know fundamentally and truly, his own interest, does not know fundamentally and truly, the interest of others, and does not know fundamentally and truly, the interest of both himself and others. When attachment is rid of, one knows, fundamentally and truly one's own interest, knows fundamentally and truly the interest of others and knows, fundamentally and truly the interest of both himself and others).

Brahmin, in this way is the Dhamma personally apperceivable ...p... Brahmin, a person with hatred who is oppressed by hatred and whose mind is overcome by hatred thinks of doing harm to both himself, thinks of doing harm to others, and thinks of doing harm to both himself and others; he experiences mental pain and distress. When hatred is got rid of, one does not think of doing harm to himself, does not think of doing harm to others, and does not think of doing harm to both himself and others.

Brahmin; a bewildered person who is oppressed by bewilderment and whose mind is overcome by bewilderment thinks of doing harm to himself, thinks of doing harm to others, and thinks of doing harm to both himself and others; he experiences mental pain and distress. When bewilderment is got rid of, one does not think of doing harm to himself, does not think of doing harm others, and does not think of doing harm to both himself and others, he does not experience mental pain and distress. Brahmin, in this way is the Dhamma personally apperceivable, not delayed in its results, can withstand investigation, worthy of being perpetually borne in mind, and can be realized and experienced by the ariyas individually.

“O Gotama! Excellent (is the Dhamma)!

O Gotama! Excellent (is the Dhamma)!”

The Revered Gotama has taught the Dhamma in many ways. It is Gotama, as if one turns up what lies upside down, as if one uncovers what lies covered, as if one shows the way to another who is lost, as if one holds up a lamp in the darkness for those with eyes to see visible objects. Even so, the Revered Gotama has taught the Dhamma in many ways. I take refuge in the Revered Gotama, I take refuge in the Dhamma and, I take refuge in the Saṃgha. May the Revered Gotama take me as a lay disciple who has taken refuge (in the Buddha, the Dhamma and the Saṃgha) from today onwards till the end of my life.

End of the Aññatara Brāhmaṇa Sutta.

the third in this vagga.

4. PARIBBĀJAKA SUTTA

Discourse to a Wandering Ascetic

55. At that time, a certain wandering ascetic who is a brahmin approached the Bhagavā,...p... Having sat in a suitable place, he said to the Bhagavā thus:

“O Gotama, it is said ‘The Dhamma is personally apperceivable, the Dhamma is personally apperceivable. O Gotama, in what respect is the Dhamma personally apperceivable, not delayed in its results, can stand investigation, worthy of being perpetually borne in mind, and can be realized by the ariyas individually?

Brahmin, a person with attachment who is oppressed by attachment, whose mind is overcome by attachment thinks of doing harm to himself, thinks of doing harm to others, and

thinks of doing harm to both himself and others; he experiences mental pain and distress. When attachment is got rid of, one does not think of doing harm to himself, does not think of doing harm to others, and does not think of doing harm to both himself and others; he does not experience mental pain and distress. Brahmin, a person with attachment who is oppressed by attachment, whose mind is overcome by attachment, does evil, speaks evil and thinks evil. When attachment is got rid of, one does not do evil, does not speak evil and does not think evil.

Brahmin, a person with attachment who is oppressed by attachment, whose mind is overcome by attachment does not know, fundamentally and truly, his own interest, does not know, fundamentally and truly, the interest of others and does not know, fundamentally and truly, both his own and others' interest. When attachment is got rid of, one knows, fundamentally and truly, one's own interest, knows, fundamentally and truly, the interest of others, and knows, fundamentally and truly, both his own and others' interest. Brahmin, in this way is the Dhamma personally apperceivable ...p... .

A person with hatred ...p... Brahmins, a bewildered person who is oppressed by bewilderment, whose mind is overcome by bewilderment, thinks of doing harm to himself, thinks of doing harm to others, and thinks of doing harm to both himself and others; he experiences mental pain and distress. When bewilderment is got rid of, one does not think of doing harm to himself, does not think of doing harm to others, and does not think of doing harm to both himself and others; he does not experience mental pain and distress.

Brahmin, a bewildered person who is oppressed by bewilderment, whose mind is overcome by bewilderment, does evil, speaks evil and thinks evil. when bewilderment is got rid of, one does not do evil, does not speak evil, and does not think evil, he does not experience mental pain and distress. A bewildered person who is oppressed by

bewiderment, whose mind is overcome by bewilderment does not know fundamentally and truly, his own interest, does not know fundamentally and truly, the interest of others, and does not know, fundamentally and truly, both his own and others' interest, when bewilderment is got rid of, one knows fundamentally and truly, his own interest, knows, fundamentally and truly, the interest of others and knows, fundamentally and truly, both his own and others' interest.

Brahmin, in this way is the Dhamma personally apperceivable, not delayed in its results, can stand investigation, worthy of being perpetually borne in mind, and can be realized and experienced by the ariyas individually.

“O Gotama! Excellent (is the Dhamma) ...p... . May the Revered Gotama take me as a lay disciple who has taken refuge (in the Buddha, the Dhamma and the Saṃgha), from today onwards till the end of my life.”

End of the Paribbājaka Sutta,
the fourth in this vagga.

5. NIBBUTA SUTTA

Discourse on ‘Nibbāna’

56. At that time, brahmin Jānussoṇi approached the Bhagavā, made obeisance, and sat in a suitable place. Having sat in a suitable place, he said to the Bhagavā, “O Gotama, it is said

Nibbāna is personally apperceivable’, ‘Nibbāna is personally apperceivable.’ O Gotama, in what

respect is the Nibbāna personally apperceivable, not delayed in its results, can stand investigation, worthy of being perpetually borne in mind, and can be realized and experienced by the ariyas individually?

Brahmin, a person with attachment who is oppressed by attachment, whose mind, is overcome by attachment, thinks of doing harm to himself, thinks of doing harm to others, and thinks of doing harm to both himself and others, experiences mental pain and distress. When attachment is got rid of, one does not think of doing harm to himself, does not think of doing harm to others, and does not think of doing harm to both himself and others; he does not experience mental pain and distress. Brahmin, in this way is Nibbāna personally apperceivable.

Brahmin, a person with hatred who is oppressed by hatred ...p... . Brahmin, a bewildered person, who is oppressed by bewilderment whose mind is overcome by bewilderment thinks of doing harm to himself, thinks of doing harm to others, and thinks of doing harm to both himself and others; he experiences mental pain and distress. When bewilderment is got rid of, one does not think of doing harm to himself, does not think of doing harm to others, and does not think of doing harm to both himself and others; he does not experience mental pain and distress. In this way, brahmin, Nibbāna is personally apperceivable.

Brahmin, when he experiences the complete extinction of attachment, he realizes Nibbāna; when he experiences the complete extinction of hatred, he realizes 'Nibbāna, when he experiences the complete extinction of bewilderment, he realizes Nibbāna. In this way, brahmin, is Nibbāna personally apperceivable, not delayed in its results, can stand investigation, worthy of being perpetually borne in mind, and can be realized and experienced by the ariyas individually.

“O Gotama! Excellent (is the Dhamma)! ...p...

May the Revered Gotama take me as a lay

disciple who has taken refuge (in the Buddha, the Dhamma and the Saṃgha) from today onwards till the end of my life.”

End of the Nibbata Sutta,

The fifth in this vagga.

6. PALOKA SUTTA

Discourse on Degeneration

57. At that time, a wealthy brahmin approached the Bhagavā ...p... . Having sat in a suitable place, he said to the Bhagavā.

“O Gotama, I have heard that brahmins of ancient times who were old, of ripe age, teachers of teachers had said ‘Indeed, in earlier times this world was as full of human beings as there are beings in the world of Avīci: villages, market towns, and royal cities were so close together as to be within the flying distance of a cockerel. But nowadays, the population has dwindled and has become sparse. Villages are no longer villages, market-towns are no longer market-towns and cities are no longer cities, and countries are no longer countries.

“O Gotama, what is the cause, what is the reason?”

Brahmin nowadays people have unlawful lust, are overwhelmed by inordinate greed and are overcome by perverted desire. Those people who have unlawful lust, who are oppressed by unlawful lust, and who are overcome by perverted desire take up sharp weapons and kill one another, as a result many people die. Brahmin, this is the cause, this is the reason why the population has dwindled and has become sparse, villages are no longer villages, market-towns are no

longer market-towns, cities are no longer cities, and countries are no longer countries.

Again, brahmin, nowadays, people have unlawful lust, are overwhelmed by inordinate greed and are overcome by perverted desire. Because people who have unlawful lust, are overwhelmed by inordinate greed, and who are overcome by perverted desire, rain does not fall at the proper time. Therefore there is famine, crops are blighted, crops do not grow well and only bare stalks are left. Therefore many people die. Brahmin, this is the cause, this is the reason why the population has dwindled and has become sparse. Villages are no longer villages, market towns are no longer market-towns, cities are no longer cities, and countries are no longer countries.

And again, brahmin, nowadays people have unlawful lust, are overwhelmed by inordinate greed and are overcome by perverted desire. To those people who have unlawful lust, are overwhelmed by inordinate greed, and are overcome by perverted desire, the chief demons send their fierce ogres. Therefore many people die. Brahmin, this is the cause, this is the reason why the population has dwindled and has become sparse. Villages are no longer villages, market towns are no longer market-towns, cities are no longer cities, and countries are no longer countries.

"O Gotama! Excellent (is the Dhamma) ...p...
May the Revered Gotama take me as a lay
disciple who has taken refuge (the Buddha,
the Dhamma and the Saṅgha) from today
onwards till the end of my life."

End of the Paloka Sutta,
the sixth in this vagga.

7. VACCHAGOTTA SUTTA

Discourse to Vacchagotta

58. At that time, Vacchagotta the wandering ascetic approached the Bhagavā and exchanged greetings with the Bhagavā. Having concluded the courteous and formal greetings, he sat in a suitable place, and said to the Bhagavā thus:

"O Gotama, I have heard it said that Samaṇa Gotama says thus: 'Offerings should be made only to me, not to others; offerings should be made only to my disciples, not to disciples of others; only offerings made to me bring great benefit, and offerings made to others do not; only offerings made to my disciples bring great benefit, and offerings made to disciples of others do not'.

"O Gotama, are those people who say that Samaṇa Gotama says: 'Offerings should be made only to me, not to others; offerings should be made only to my disciples, not to disciples of others; only offerings made to me bring great benefit, and offerings made to my disciples bring great benefit, and offerings made to disciples of others do not', saying in accordance with what Revered Gotama has said? Are they not slandering the Revered Gotama with what is not true? Are they saying in conformity with the Dhamma? Would there not be the least cause for censure or criticism in the repetition by other people (of what the Revered Gotama allegedly has said)? We have no wish whatever to slander the Revered Gotama.

Vaccha, those who say that Samaṇa Gotama says, 'Offerings should be made only to me ...p... . Offerings made to disciples of others do not' are not saying in accordance

with what I said. They are slandering me with what I did not say and with what is not true.

Vaccha, he who prevents others from giving alms does harm to three persons, robs three persons. What are the three? He does harm to meritorious deeds of the donors; he does harm to the receiving of alms by the recipients; first and foremost, he ruins and destroys himself. Vaccha, he who prevents others from giving alms does harm to three persons, robs three persons.

Vaccha, I say this “when washing pots and pans one throws the swill into cesspools and sewers, thinkings: ‘Let the swill serve as food to living things in the cesspools and sewers.’” Vaccha, I say that this will lead to the gaining of merit; what more can be said of offering to human beings? Moreover, I say that great benefits result from giving alms to the virtuous; but equally great benefit will not result from giving alms to one who lacks in morality. The virtuous is one who has abandoned five factors and is endowed with five factors.

What are the five factors that are abandoned? Desire for sense pleasures is got rid of; ill will is got rid of; sloth and torpor are got rid of; restlessness and worry are got rid of; uncertainty is got rid of. These are the five factors that are got rid of.

What are the five factors that the virtuous one is endowed with? He is endowed with the morality of an arahat, he is endowed with the concentration of an arahat, he is endowed with wisdom of an arahat, he is endowed with the liberation of an arahat, he is endowed with reflective knowledge of liberation of an arahat. These are the five factors that the virtuous one is endowed with. I say that great benefits result from giving alms to the virtuous who have thus got rid of the five factors and who are thus endowed with the five factors.

Among cattle, whether black, white, red, tawny, spotted, or dove-coloured, the leading bull is tame, capable of bearing burdens, stalwart

and undeviating, only that bull, irrespective of its colour, is used for carrying loads.

Similarly, among men, whether warrior class, brahmin class, merchant class, working class, whether outcastes or beggars, the righteous person is polite, is established in the Dhamma, has a sense of shame to do evil, has completed the Practice of Purity, has laid down the burden (of Khandha aggregates), is no more associated with the round of rebirths, (Saṃsara), has done all there is to be done, is free of āsavas; has crossed over to the other side of all that are conditioned; having no clinging, he attains Supreme Peace.

Alms given only to such an arahat who is free of the dust of defilements and is like fertile field for sowing seeds of merit, is indeed highly beneficial.

Unwise, unlearned, and uninformed fools give alms outside this Teaching and do not attend on the ariyas.

There are those who attend upon the ariyas who are wise and are acknowledged by the wise; their Conviction is deep-rooted in the Sugata. Those wise people are reborn in the deva world, or if they are reborn in this human world, they are reborn in good families, and by successive stages, realize Nibbāna.

End of the Vacchagotta Sutta

the seventh in this vagga

8. TIKANNA SUTTA**Discourse on Threefold Wisdom**

59. At that time, Tikaṇṇa the brahmin approached the Bhagavā and exchanged greetings with the Bhagavā ...p... . Having sat in a suitable place, he spoke, in the presence of the Bhagavā in praise of brahmins of threefold wisdom thus: “Brahmins of threefold wisdom are wise in this way, and they are wise for this reason.”

Brahmin, how do brahmins define the threefold wisdom of a brahmin?

“O Gotama, a brahmin is wellborn on both the mother's side and father's side, he is of pure descent going back to seven generations, impeccable and irreproachable as regards lineage and caste; he can recite and memorise the Three Vedas; he is an expert in the Three Vedas together with the texts of Nighandu (Dictionary), Ketubha (the art of writing) and Akkharappabheda (Grammar) as well as Itihāsa The Fifth¹; he is also master of Pada (Composition), Veyyākaraṇa (Grammar), and is thoroughly conversant with Lokāyata (worldly wise philosophy) and, the bodily marks of a Great Man. O Gotama, brahmins define such a brahmin as a brahmin of threefold wisdom”.

“Brahmin, brahmins' definition of threefold wisdom of a brahmin is one thing, and the definition of the threefold wisdom in the Ariya Teaching is another”.

“O Gotama, how is threefold wisdom in the Ariya Teaching defined? May the Revered Gotama explain to me the threefold wisdom in the Ariya Teaching”.

“Then brahmin, listen and pay good attention. I shall speak”. “Very well, Revered Sir,” said Tikaṇṇa the brahmin, in reply to the Bhagavā.

1. Itihāsa The Fifth: Itihāsa Pāñcama means legendary lore. At one time apart from the Three Vedas, viz, Iru, Yazu, Sāma, there was a fourth veda called Athabbana (magic formulas). Besides these four vedas a brahmin student had to learn the treatise Itihāsa. Hence, it was usually known amongst the brahmins as Itihāsa The Fifth.

The Bhagavā said thus: Brahmin, in this Teaching, a bhikkhu, being detached from sensual pleasures and demeritorious factors, achieves and remains in the first Jhāna, which has vitakka (initial application of the mind), Vicāra (sustained application of the mind), and also has pīti (delightful satisfaction) and sukha (bliss) born of detachment from the hindrances (nīvaraṇas).

Then, having got rid of vitakka and vicara, the bhikkhu achieves and remains in the second Jhāna, with internal tranquillity, with enhancement of one-pointedness of mind, devoid of vitakka and vicara, but with pīti and sukha born of concentration.

Then, having been detached from pīti as well, the bhikkhu dwells in equanimity with mindfulness and clear comprehension, and experiences sukha in mind and body. He achieves and remains in the third Jhāna, that which causes a person who attains it to be praised by the Ariyas as one who has equanimity and mindfulness, one who abides in sukha.

Then, by dispelling both pain and pleasure, and by the previous disappearance of gladness and sadness, that bhikkhu achieves and remains in the fourth jhāna, with absolute purity of mindfulness due to equanimity, without pain or pleasure.

When the concentrated mind has thus become perfectly pure, cleansed, unsullied (by defilements), uncontaminated (by defilements), malleable, ready for application, firm and imperturbable, that bhikkhu directs it towards (attainment of) Pūbbenivāsānusati Ñāṇa, the power that recollects existences of the past. He recollects many and varied existences of the past.

What does he recollect? He recollects one past existence, or two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, a thousand, a hundred thousand existences, or many hundred thousand existences, or existences in many cycles of dissolution, or in many cycles of developement, or in many cycles of the rounds of dissolution and development, in this way: 'In that past existence, I was known by such a name. I was born into such a family. I was

of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus. My life-span was such. I died in that existence. Then I was born in another existence. In that (new) existence, I was known by such a name. I was born into such a family. I was of such an appearance. I was thus nourished. I enjoyed pleasure thus. I suffered pain thus: My life-span was such. I died in that existence. Then I was born in this existence. 'In this way he recollects many and varied past existences, together with their characteristics and related facts (such as name, clan).

That bhikkhu gains the first vijjā (psychic knowledge of past existences). Just as in one who mindfully and strenuously, puts forth effort with mind directed (to Nibbāna), avijjā (ignorance of past existences) disappears, vijjā arises, darkness disappears, and light appears, similarly, in that bhikkhu, avijjā disappears, vijjā arises, darkness disappears and light appears.

When the concentrated mind has thus become perfectly pure, cleansed, unsullied (by defilements), malleable, ready for application, firm and imperturbable, that bhikkhu directs it towards (attainment of) cutupapātāñāṇa, the power that can know the passing away of beings and their rebirth in their new destinations with dibbacakkhu ñāṇa, the psychic power of Divine Sight which is extremely clear, surpassing the sight of men. He sees beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations. He knows (about) beings arising according to their own kamma-actions, thus: Friends, these beings were full of evil committed bodily,...p... mentally. They maligned the Ariyas, held wrong views and performed actions according to these wrong views. After death and dissolution of their bodies, they reappeared in wretched destinations (duggati), in miserable existences (apāya), states of ruin (vinipāta), realms of continuous suffering (niraya). Friends, there were also beings who were endowed with goodness done bodily, verbally and mentally. They did not malign the Ariyas, held right views and performed actions according to right views. After death and dissolution of their bodies, they

reappeared in good destinations (sugati), the happy world of the deva (sagga). Thus with the Divine Power of Sight which is extremely clear, surpassing the sight of men, the bhikkhu sees beings in the process of passing away and also of arising, inferior or superior beings, beautiful or ugly beings, beings with good or bad destinations, and beings arising according to their own kamma-actions. That bhikkhu gains the second vijjā, the psychic power of Divine Sight. Just as, in one who mindfully and strenuously puts forth effort with mind directed (to Nibbāna), avijjā (ignorance of past existences) disappears, vijjā arises, darkness disappears and light appears. Similarly, in that bhikkhu, avijjā disappears, vijjā arises, darkness disappears and light appears.

Similarly, in that bhikkhu, avijjā disappears, vijjā arises, darkness disappears and light appears.

When the concentrated mind has thus become perfectly pure, cleansed, unsullied (by defilements), malleable and ready for application, firm and imperturbable, that bhikkhu directs it towards (attainment of āsavakkhaya ñāṇa, the Insight which uproots the āsavas. He knows: 'This is dukkha as it really is; ...p... he knows: 'This is the practice leading to the cessation of dukkha' as it really is; he knows: 'These are the āsavas as they really are.'...p... Knowing thus and seeing thus, his mind becomes liberated from kāmāsava, the defilement of sense-pleasure, bhavāsava, the defilement of hankering after (better) existence, and avijjāsava, the defilement of the ignorance of the Four Ariyas Truths, when (the mind is thus) liberated, there occurs the knowledge 'It is liberated.' He knows Rebirth is no more, the Noble Practice of Purity has been fulfilled; what needed to be done for the attainment of Magga Insight has been done; nothing else remains to be done; for the attainment of Magga. That bhikkhu gains the third vijjā, the Insight which uproots the āsavas. Just as, in one who mindfully and strenuously puts forth effort with mind directed (to Nibbāna), avijjā (lack of Insight which uproots āsavas) disappears, vijjā, the Insight which uproots āsavas) arises, darkness disappears

and light appears, similarly, (in him), avijjā disappears vajjā arises, darkness disappears and light appears.

The mind of an arahat who has unfluctuating (ie., steadfast) morality, who has profound wisdom, who practises jhāna absorption, is welltrained in jhāna practice, is one-pointed, and is well settled.

That person who has dispelled the darkness of ignorance, who is endowed with steadfast concentration, who has vanquished Death, who brings benefit to devās and men, and who has got rid of all evil is called one who is endowed with threefold wisdom.

That arahat who knows the Four Noble Truths, who is endowed with threefold wisdom, who always remains free from bewiderment, who bears the last burdern of aggetates (khandha), and who is a disciple of Gotama is venerated.

That Muni (ie., arahat) knows existences of the past, sees the deva world¹ and the four miserable states of apāya, attains arahattaphala which is the end of rebirth; he reaches perfection in special apperception. That brahmaṇa (ie., arahat) is of threefold wisdom being endowed with these three kinds of wisdom. Only such a person do I call a person of threefold wisdom not any other one whom others call a person of threefold wisdom.

Brahmin, in this way is the threefold wisdom defined in the Ariya Teaching.

O Gotama! Brahmins' definition of threefold wisdom of a brahmin, is one thing and the definition of threefold wisdom in the Ariya

1. The six deva relams and the nine lower-brahma relams out of the twenty.

Teaching is another. O Gotama, threefold wisdom of brahmins is not worth even one sixteenth part of the threefold wisdom in the Ariya Teaching, O Gotama! Excellent is the Dhamma, ...p... May the Revered Gotama, take me as a lay disciple who has taken refuge(in the Buddha, the Dhamma, and the Saṃgha) from today onwards till the end of my life.

End of the Tikaṇṇa Sutta,
the eighth in this vagga.

9. JĀNUSSOṆI SUTTA

Discourse to Jānussoni the Brahmin

60. At that time, Jānussoni the brahmin approached the Bhagavā and exchanged greetings with the Bhagavā ...p... Having sat in a suitable place, he said to the Bhagavā thus: "O Gotama, if a person has things for sacrificial offerings, or food to be offered for the well-being of the departed, or food to be offered to the worthy ones, or any other object of offering he should offer them to a brahmin of threefold wisdom.

Brahmin, how do brahmins define the threefold wisdom of a brahmin? O Gotama, a brahmin is well-born both on the mother's side and the father's side; he is of pure descent going back to seven generations, impeccable and irreproachable as regards lineage and caste; he can recite and memorise the three vedas; he is an expert in the three vedas together with the texts of Nighandu (Dictionary), Ketubha (the art of writing), Akkharappabheda (Grammar) as well as Itihāsa The Fifth; he is also master of Pada (composition), Veyyākaraṇa (Grammar) and is thoroughly conversant with Lokāyata (Worldly-wise Philosophy) and with the bodily marks of a Great Man; O

Gotama Brahmins define such a brahmin as a brahmin of threefold wisdom."

"Brahmin, brahmins' definition of the threefold wisdom of a brahmin is one thing, and the definition of the threefold wisdom in the Ariya teaching is another.

"O Gotama, how is the threefold wisdom in the Ariya teaching defined? May the Revered Gotama explain to me the threefold wisdom in the Ariya teaching.

"Then, brahmin, pay attention and listen well, I will speak".

"Very well, Sir", said Jānussoni the brahmin in reply to the Bhagavā. The Bhagavā said thus; Brahmin, in this Teaching, a bhikkhu, being detached from sensual pleasures...p... achieves and remains in the fourth Jhāna, a state of equanimity with absolute purity of mindfulness, due to equanimity. "When the concentrated mind has thus become perfectly pure, cleansed unsullied (by defilements), uncontaminated (by defilements), malleable, ready for application, firm and imperturbable, that bhikkhu directs it toward, (attainment of) pubbenivāsānussati ñāṇa, the power that recollects existences of the past. He recollects many and varied existences of the past.

What does he recollect? He recollects one past existence, or two...p... .In this way he recollects many and varied existences of the past together with their characteristics and related facts (such as names and clans). That bhikkhu gains the first vijjā (psychic knowledge of past existences). Just as, in one who mindfully and strenuously puts forth effort with mind directed (to Nibbāna), avijjā (ignorance of past existences) disappears, vijjā arises, darkness disappears and light appears, similarly in that bhikkhu, avijjā disappears, vijjā arises, darkness disappears and light appears.

When the concentrated mind has thus become perfectly pure, cleansed, unsullied (by defilements) ready for application, firm and imperturbable, that bhikkhu directs it towards (attainment of) cutupapāta ñāṇa the power that can know the passing away and also their arising. With dibbācakkhu ñāṇa, the psychic power of divine sight which is extremely clear, surpassing

the sight of men, he sees and knows (about) beings ...p... arising according to their own kamma-action. That bhikkhu gains the second vijjā, the psychic power of divine sight. Just as, in one who mindfully and strenuously puts forth the effort with mind directed (to Nibbāna), avijjā (ignorance of past existences) arises, darkness disappears and light appears, similarly in that bhikkhu, avijjā disappears, vijjā arises; darkness disappears and light appears.

When the concentrated mind has thus become perfectly pure, cleansed, unsullied (by defilements), ready for application, firm and imperturbable that bhikkhu directs it towards (attainment of āsavakkhaya ñāṇa the Insight which uproots the āsavas. He knows “This is dukkha” as it really is ...p...he knows, “This is the practice leading to the cessation of dukkha as it really is. He knows “Those are the āsavas” as they really are ...p... he knows “This is the Practice leading to the cessation of āsavas” as it really is.

Knowing thus and seeing thus; his mind becomes liberated from Kāmāsava, the defilement of sense-pleasures, bhavāsava the defilement of hankering after (better) existences, and avijjāsava, the defilement of ignorance of the Four Ariya Truths. When (the mind is thus) liberated, there occurs the knowledge, “It is liberated”. He knows, “Rebirth is no more; the Noble Practice of Purity has been fulfilled; what needs to be done for the attainment of Magga Insight has been done, nothing else remains to be done for the attainment of Magga.”

In the last part of the night he gains the third vijjā (the Insight which uproots āsavas). Just as, in one who mindfully and strenuously puts forth effort with mind directed (to Nibbāna), avijjā (lack of Insight which uproots āsavas) disappears, vijjā (the Insight which uproots āsavas) arises, darkness disappears and light appears, similarly (in him), avijjā disappears, vijjā arises, darkness disappears and light appears.

He is endowed with morality and practice,
has a mind which is directed and inclined to
Nibbāna, and is well settled; his mind is well-

trained in jhāna practice, ie., one-pointed, and is well settled.

That Muni (ie,arahat) knows existences of the past, sees the deva world⁺ and the four miserable states of apāya, attains arahattaphala which is the end of rebirth; he reaches perfection in special apperception.

That brahmaṇa (ie., arahat), is of threefold wisdom, being endowed with these three kinds of wisdom. Only such a person do I call a person of threefold wisdom, and not any other one whom others call a person of threefold wisdom.

Venerable Gotama Brahminic description of threefold wisdom is one thing, and accomplishment in threefold wisdom of the Ariya teaching is another. The threefold wisdom of the brahminic description is not even one-sixteenth part in excellence of the threefold wisdom achieved with the teaching of the Ariyā. How mervellous is the Dhamma!...p... .May the Venerable Gotama, from today to the end of my life, accept me as a lay disciple who has taken refuge (in the three Gems of the Buddha, the Dhamma, and the Saṃgha).

End of the Jānussoṇi Sutta,
the ninth in this vagga.

10. SAṄGĀRAVA SUTTA

Discourse to Saṅgārava

61. At that time, Saṅgārava the brahmin approached the Bhagavā and exchanged greetings with the Bhagavā. Having concluded the courteous and formal greetings, he sat in a

⁺. The six deva realms and the nine lower brahma realms out of the twenty

suitable place and said to the Bhagavā, “O Gotama, we brahmins do sacrificial offerings ourselves, and also cause others to do the same. O Gotama, those who do sacrificial offerings themselves and cause others to do the same do so in the interest of many. O Gotama, a person who leaves hearth and home to lead a homeless life tames himself alone; he calms himself alone; and he extinguishes defilements in himself alone. In that case, a bhikkhu, who has left hearth and home and leads a homeless life, does so in his interest alone.”

Brahmin, in that case let me put a counter question to you. Answer it as it pleases you. Now, what do you think of this, brahmin? In this world has appeared the Tathāgata, who is worthy of special veneration; who truly comprehends all dhammas by his own intellect and insight; who is endowed with supreme knowledge and perfect practice of morality; who speaks only what is beneficial and true, who knows all the three lokas; who is incomparable in taming those who deserve to be tamed; who is the Teacher of devas and man; who is the Enlightened One, knowing and teaching the Four Noble Truths; and who is the Most Exalted. That Tathāgata speaks thus: “Come, bhikkhus, I have, with my own intellect and insight, realised Nibbāna which is the unique goal of the Noble Practice, and I tell you the way to this Nibbāna; you, too, will realize with your own intellect and insight, this Nibbāna if you practice as I preach; and so, take up this Noble Practice.” Thus the Tathāgata himself preaches the Dhamma, and others also practise for the realization of Nibbāna. Those who practise thus are not in mere hundreds, not in mere thousands, not in mere hundred thousands, but are innumerable.

Brahmin, what do you think of what I have just said? Is it that the practice of a homeless bhikkhu is in the interest of himself alone, or is it in the interest of many? “Then, the brahmin said, “If that is as you say, O Gotama, it is, indeed, in the interest of many.” When this was said, the Venerable Ānanda asked Saṅgārava the brahmin, “Brahmin, of these two practices, which do you like better, which involves less

trouble, which involves less effort, which brings greater benefit and which is more advantageous?" To this question, Saṅgārava the brahmin answered. "I do honour and admire a man like the Revered Gotama, and a man like the Revered Ānanda."

The Venerable Ānanda said to Saṅgārava the brahmin for the second time, "O Brahmin, I do not ask you which person you honour or which person you admire, but I ask you which of these two practices you like better; which involves less trouble; which involves less effort; which brings greater benefit; and which is more advantageous." And for the second time, Saṅgārava the brahmin said to the Venerable Ānanda, "I do honour and admire a man like the Revered Gotama, and a man like the Revered Ānanda."

The Venerable Ānanda then said to Saṅgārava the brahmin for the third time, "O Brahmin, I do ask you which person you honour or which person you admire, but I ask you which of these two practices you like better; which involves less trouble; which involves less effort; which brings greater benefit; and which is more advantageous." And for the third time, Saṅgārava the brahmin said to the Revered Ānanda, "I do honour and admire a man like the Revered Gotama, and a man like the Revered Ānanda."

Then, it occurred to the Bhagavā thus: "Three times Ānanda has asked a reasonable question, and three times Saṅgārava the brahmin has ignored it and has not given an answer. It would be well if I were to save them (from all the trouble). Then, the Bhagavā said to Saṅgārava the brahmin, "Brahmin, what casual conversation took place among the courtiers assembled in harmony at the royal palace today?" The brahmin said, "O Gotama, today among the courtiers assembled in harmony at the royal palace, there took place this conversation: 'In earlier times, there were a few bhikkhus and yet there were many who displayed miracles of superhuman powers, but nowadays there are many bhikkhus and yet, there are so few who display miracles of superhuman powers.'"

"Brahmin, miracles are of three kinds. What are the three? The miracle of superhuman powers (Iddhipāṭihāriya),

the miracle of knowing other people's mind (Ādesanāpāṭihāriya). and the miracle of teaching (Anusāsanīpāṭihāriya). Brahmin, what is the miracle of superhuman powers? A certain person has the power of creating many and various things. Being one, he becomes many, and from being many, he becomes one. He becomes visible or invisible at will. He goes through a wall, a rampart, or a mountain, unhindered as though going through space. He plunges into or out of the earth as though plunging into or out of water. He plunges into or out of water. He walks on water, without sinking, as though on earth. He travels in space, seated cross-legged, like a winged bird. He touches and strokes with his hand the moon and the sun which are so mighty and powerful. He has mastery over his body at will (to reach) even as far as the Brahma world. Brahmin, this is called the miracle of superhuman powers.

“What, brahmin, is Ādesanāpāṭihāriya, the miracle of knowing other people's mind? Brahmin, in this world, a certain individual reads another person's mind by means of visible signs and omens and says, 'You are thinking in this way, you have this thought in your mind. Your mind is thus.' In this way, he makes numerous readings of other people's minds and his readings turn out to be correct, not otherwise.

Then, again, brahmin, in this world, a certain individual reads another person's mind not by visible signs and omens but by hearing sounds uttered by humans, non-humans or devas: 'You are thinking in this way, you have this thought in your mind. Your mind is thus.' In this way, he makes numerous readings of other people's minds and his readings turn out to be correct, not otherwise.

Then again, brahmin, in this world, a certain individual reads another person's mind not by visible signs and omens, nor by hearing sounds uttered by humans, non-humans or devas, but by hearing sounds resulting from thinking and considering a sound resulting from the initial application of the mind and sustained application of the mind of the person produced unconsciously, thus: You are thinking in this way, you have this thought in your mind. Your mind is thus.' In

this way, he makes numerous readings of other people's minds and his readings turn out to be correct, not otherwise.

Then again brahmin, in this world, a certain individual reads another person's mind not by means of visible signs and omens, nor by hearing sounds uttered by humans, non-humans or devas, nor by hearing sounds resulting from thinking and considering a sound resulting from the initial application of the mind and sustained application of the mind of the person produced unconsciously. With his mind free from vitakka and vicāra, and fully concentrated, he discriminately knows with his mind the mind of another person, thus: 'This good person, having well established himself in volitional activities, will be immediately directing his mind to (further) stages (such as jhānas and maggas). In this way he makes numerous readings of people's minds and his readings turn out to be correct not otherwise. Brahmin, this is called the miracle of knowing other people's mind.

"Brahmin, what is the miracle of teaching (Anusāsanipā ṭṭhāriya)? Brahmin, in this world, a certain person teaches others. This you must think; this you must not, this you must bear in mind, this you must not; this you must get rid of, and this you must achieve and remain in. 'This, brahmin, is called the miracle of teaching. Brahmin, there are the three kinds of miracles. Brahmin, of these three kinds of miracles, which appeals to you as the most excellent?

"O Gotama, of the three kinds of miracles, there is in this world the miracle by which a certain person has the power of creating many and various thing ...p... he has mastery over his body at will (to reach) even as far as the Brahma world. O Gotama, this miracle is known only by one who displays it; it is possible to be performed only by him, O Gotama, it appears to me that this miracle is similar to magic in nature." O Gotama, there is, in this world, the miracle by which a certain person reads another person's mind by means of visible signs and omens and says, 'You are thinking in this way; you have this thought in your mind. Your mind is thus'. In this way, he makes numerous readings of other people's

minds and his readings turn out to be correct, not otherwise. Revered Gotama, in this world, a certain person, not by means of visible signs and omens, but by hearing sounds uttered by humans, non-humans or devas, reads another person's mind ...p... not by hearing sounds uttered by humans, non-humans or devas, but by hearing sounds resulting from thinking and considering produced unconsciously ...p... not by hearing sounds resulting from thinking and considering produced unconsciously. With his mind free from vitakka and Vicāra and fully concentrated, he discriminately knows with his mind the mind of another person, thus: 'This good person, having well established himself in volitional activities, will be immediately directing his mind to (further) stages (such as jhānas and maggas)! In this way, he makes numerous readings of other people's minds and his readings turn out to be correct, not otherwise. Brahmin, this is called the miracle of knowing other people's mind. O Gotama, this miracle is known only by the one who displays it; it is possible to be performed only by him. O Gotama, it appears to me that this miracle is similar to magic in nature.

“O Gotama, there is in this world the miracle by which a certain person teaches other thus; ‘This you must think this you must not, this you must bear in mind, this you must not this you must get rid of, this you must achieve and remain in; O Gotama, of three kinds of miracles, only this miracle of teaching appears to me as the most excellent.

“Wonderful, O Gotama! Mervellous. O Gotama! How well the Revered Gotama has expounded the three kinds of miracles! We shall bear in mind that the Revered Gotama is endowed with the power to exercise these three kinds of miracles. The Revered Gotama has the power of creating many and various things ...p... has mastery over his body at will to reach even as far as the Brahma world.

Indeed, the Revered Gotama with mind free from vitakka and vicāra, and fully concentrated, knows the mind of

an other, thus: This good person, having well established himself in volitional activities will be immediately directing his mind to (further) stages (such as jhānas, and maggas) Indeed, the Revered Gotama teaches others thus: 'This you must think, this you must not; this you must bear in mind, this you must not, this you must get rid of, this you must achieve and remain in.

“Brahmin, what you said comes close to the truth. But I must tell you this: (Brahmin, I do have the power of creating many and various things ...p... . I have mastery over my body to reach even as far as the brahma world. Brahmin, with me, mind free from vitakka and vicāra and fully concentrated, I know the mind of another person, thus: 'This good person, having well established in volitional activities, will, in that instant, think such and such thought.' Brahmin, I do teach others thus: 'This you must think, this you must not; this you must bear in mind, this you must not; this you must get rid of, this you must achieve and remain in'.

“O Gotama! Apart from the Revered Gotama is there any other bhikkhu who is endowed with the power to exercise these three kinds of miracle?”

Brahmin, there are not a hundred, not two hundred, not three, four or five hundred, but many more bhikkhus who are endowed with the power to exercise these three kinds of miracles.

“Then, O Gotama, where are those bhikkhus living now?” Indeed, brahmin, in this very community of bhikkhus. “Excellent! O Gotama, Excellent! O Gotama. Just as something turned upside down has been set right, just as one uncovers what lies covered, just as one shows the way to another who is lost, just as one holds up a lamp in the darkness for those with eyes to see visible objects, even so have you revealed the dhamma to me in various ways. O Gotama, I take refuge in the Buddha; I take refuge in the Dhamma and I take refuge

in the Saṃgha. Please take me as a lay disciple from now on till the end of my life.”

End of the Saṅgārava Sutta,

the tenth in this vagga.

The Brahmaṇa Vagga, the first vagga in the Second Sub-division containing fifty-two suttas.

Namo tassa bhagavato arahato sammā sambuddhassa

II. DUTIYA PAṆṆĀSAKA

vii. Mahā Vagga

1. Tittthāyatana Sutta
2. Bhaya Sutta
3. Venāgapura Sutta
4. Sarabha Sutta
5. Kesamutti Sutta
6. Sālha Sutta
7. Kathāvatthu Sutta
8. Aññatitthiya Sutta
9. Akusalamūla Sutta
10. Uposatha Sutta

vii. MAHĀ VAGGA

1. TITTHĀYATANA SUTTA

Discourse on Bases of Heretical Views

62. Bhikkhus, there are these three kinds of faiths. When the wise question, cross-question and press for reasons regarding these faiths, although it may lead to a succession of teachers no originators of the faith can be found. What are the three? Bhikkhus, there are certain samaṇas and brahmaṇas who teach and believe thus: A certain person experiences pleasant sensation, or unpleasant sensation, or sensation that is neither pleasant, nor unpleasant is due to what was done by him in the past (Pubbekata hetu).

Bhikkhus, there also are certain samaṇas and brahmaṇas who teach and believe thus: 'Whatever a certain person experiences, whether sensations of pleasure, or pain, or neither pain nor pleasure, all sensation is due to the will of a Supreme Power (Issaranimmāna-hetu).

Bhikkhus, there also are certain samaṇas and brahmaṇas who teach and believe thus: 'Whatever a certain person experiences, whether pleasant, unpleasant, or neither-pleasant-nor-unpleasant, all sensation has no cause nor reason (Ahetu-apaccaya).

Bhikkhus, of these three, I approached those samaṇas and brahmaṇas who teach and believe thus: 'Whatever a certain person experiences as sensation of pleasure, or pain, neither-pain-nor-pleasure is the result of what was done by him in his past existence.' Having approached them, I asked "Is it true that you venerable ones teach and believe thus: 'Whatever a person experiences as sensation of pleasure, or pain, or neither-pain-nor-pleasure is due to what was done in the past existence? When asked thus by me, they admitted it, saying, 'Yes, it is true.' Then I said to them thus: 'In that case if you venerable ones destroy life it would be due to your past actions; if you take what is not given it would be due to your past actions; if you lead a life of unchastity, it would

be due to your past action; if you tell lies, it would be due to your past actions; if you slander another it would be due to your past actions. If you use harsh words, it would be due to your past actions. If you engage in frivolous talk, it would be due to your past actions; if you are covetous, it would be due to your past actions; If you have a malevolent mind, It would be due to your past actions; If you hold wrong views, it would be due to your past actions’.

Bhikkhus, to those who earnestly believe that everything is caused by what was done in the past, there is no desire or effort as to what should be done and what should not be done. And if they do not have a correct and firm idea as to what should be done or what should not be done, then they remaining without mindfulness and without guarding their sense-doors, will not have a specific Samaṇa Doctrine in accordance with dhamma. Bhikkhus, this is my first refutation, in accordance with the dhamma, of those samaṇas and brahmaṇas who teach and believe thus.(1)

Bhikkhus, of these, I approached those samaṇas and brahmaṇas who teach and believe thus: ‘Whatever a person experiences, whether pleasant, unpleasant, or neither-pleasant-nor-unpleasant, all sensation is due to the will of a Supreme Power: ‘Having approached them, I asked, “Is it true that you venerable ones teach thus: ‘Whatever a person experiences, whether pleasant, unpleasant, or neither-pleasant-nor-unpleasant, all sensation is due to the will of a Supreme Power.’ When thus asked by me. They admitted it saying, “Yes, it is true.” Then I said to them thus: ‘In that case if you venerable ones destroy life, it would be due to the will of a Supreme Power: If you take what is not given, it would be due to the will of a Supreme Power; if you lead a life of unchastity, it would be due to the will of a Supreme Power; if you tell lies, it would be due to the will of a Supreme Power; if you slander another, it would be due to the will of a Supreme Power; if you use harsh words, it would be due to the will of a Supreme Power; if you engage in frivolous talk, it would be due to the will of a Supreme Power; if you are covetous,

it would be due to the will of a Supreme Power; if you have a malevolent mind, it would be due to the will of a Supreme Power; if you hold wrong views, it would be due to the will of a Supreme Power.

Bhikkhus, to those who earnestly believe that everything is due to the will of a Supreme Power, there is no desire or effort as to what should be done. And if they do not have a correct and firm idea as to what should be done or what should not be done, they, thus: remaining without mindfulness and without guarding their sense-doors, will not have a specific Samana's Doctrine in accordance with the dhamma. Bhikkhus, this is my second refutation, in accordance with the dhamma, of those samanas and brahmanas who teach and believe thus. (2)

Bhikkhus, of these, I approached those samanas and brahmanas who teach and believe thus: 'Whatever a person experiences, whether pleasant or unpleasant, or neither-pleasant-nor unpleasant, all sensation has no cause nor reason. 'Having approached them, I asked, 'Is it true that you venerable ones teach and believe thus; 'Whatever a person experiences as sensation of pleasure, or pain, or neither-pain-nor-pleasure is due to no cause or reason? 'When asked thus by me, they admitted it, saying, "Yes, it is true." Then I said to them thus: 'In that case, if you venerable ones destroy life, it would be without cause or reason ...p... . If you hold wrong views, it would be without cause or reason.

Bhikkhus, to those who earnestly believe that there is no cause or reason for anything, there is no desire or effort as to what should be done and what should not be done; there will be no such thing as making an effort to do or not to do a certain thing. If they do not firmly have correct views as to what should be done or what should not be done, then, those people, without mindfulness and without guarding their sense-doors, will not have a specific true Samana's Doctrine in accordance with the dhamma. Bhikkhus this is my third refutation in accordance with the dhamma of those samanas and brahmanas who teach and believe thus. (3)

Bhikkhus, there are these three kinds of faith; when the wise questioned, cross-questioned or pressed for reason regarding these faiths, although it may lead to a succession of teachers, no origination of these faiths can be found.

Bhikkhus, the dhamma which I expound cannot be refuted, defiled, censured, or scorned by any wise samaṇa or brahmaṇa. Bhikkhus, what is the dhamma that I have expounded and that cannot be refuted, defiled, censured, or scorned by any wise samaṇa or brahmaṇa? Bhikkhus, the dhamma that I expound is: "These are the six elements."¹ This dhamma cannot be refuted, defiled, censured, or scorned by any wise samaṇa or brahmaṇa.

Bhikkhus, the dhamma that I expound is: 'These are the six sense bases of contact.' This dhamma cannot be refuted, defiled, censured, or scorned by any wise samaṇa or brahmaṇa.

Bhikkhus, the dhamma that I expound is: These are the eighteen kinds of application of the mind: This dhamma cannot be refuted, defiled, censured, or scorned by any wise samaṇa or brahmaṇa.

Bhikkhus, the dhamma that I expound is: These are the Four Truths: This dhamma cannot be refuted, censured, or scorned by any wise samaṇa or brahmaṇa.

It has been said, 'Bhikkhus, these are the six elements, with reference to what has this been said, "These are the six elements, and this dhamma which I expound cannot be refuted, defiled, censured, or scorned by any wise samaṇa or brahmaṇa.'" With reference to what has this been said, Bhikkhus, the six elements are the element of solidity, the element of cohesion, the element of heat, the element of motion, the element of space, and the element of consciousness. Bhikkhus with reference to this it has been said: These are the six elements; this dhamma which I expound cannot be refuted, defiled, censured, or scorned by any wise samaṇa or brahmaṇa.

It has been said, 'Bhikkhus these are the six sense-bases of contact: this dhamma which I expound cannot be

1. Cha-dhātuga

refuted, defiled censured, or scorned by any wise samaṇa or brahmaṇa.' With reference to what has this been said, Bhikkhus, these are the six sense-bases of contact: sense-base of eye contact, sense base of ear contact, sense base of nose contact, sense base of tongue contact, sense base of body contact and sense base of mind contact. Bhikkhus, with reference to this it has been said: 'These are the six sense-bases of contact; this dhamma which I expound cannot be refuted, defiled, censured, or scorned by any wise samaṇa or brahmaṇa.

It has been said; 'Bhikkhus, these are the eighteen kinds of application of the mind: this dhamma which I expound cannot be refuted, defiled, censured, or scorned by any wise samaṇa or brahmaṇa. With reference to what has this been said? On seeing a visual object with the eye, one takes it in his mind as a source of pleasant sensation or takes it in his mind as a source of unpleasant sensation; on hearing a sound with the ear... . On smelling an odour with the nose... On tasting a flavour with the tongue... . On contacting a tangible object with the body... . On cognizing a mind object with the mind, one takes it in his mind as a source of pleasant sensation or takes it in his mind as a source of unpleasant sensation, or takes it in his mind as a source of neither-pleasant-nor-unpleasant sensation. With reference to this, it has been said, 'Bhikkhus, these are the eighteen kinds of application of the mind; this dhamma which I expound cannot be refuted, defiled, censured, or scorned, by any wise samaṇa or brahmaṇa.'

It has been said: 'Bhikkhus, these are the Four Ariya Truths; this dhamma which I expound cannot be refuted, defiled, censured, or scorned by any wise samaṇa or brahmaṇa. With reference to what has thus been said? Bhikkhus, dependent on the elements, conception takes place; when there is conception (ie., when there is birth-linking consciousness) mind and body arise; because of mind and body, the six sense-bases arise; because of the six sense-bases, contact arises; because of contact sensation arises. Bhikkhus, to one who experiences sensation, I declare: 'This is Dukkha', I declare: 'This is the Origin of Dukkha', I declare: 'This is the Cessation of Dukkha';

I declare: 'This is the Path Leading to the Cessation of Dukkha.'

Bhikkhus, what is the Ariya Truth of Dukkha? Rebirth is dukkha, ageing also is dukkha; death also is dukkha; grief, lamentation, pain, distress and despair are also dukkha; having to associate with those one dislikes is also dukkha; to be separated from those one loves or likes is also dukkha; the craving for what one cannot get¹ is also dukkha; in short, the five aggregates which are the objects of clinging are dukkha. Bhikkhus, this is called the Ariya Truth of Dukkha.

Bhikkhus, what is the Ariya Truth of the Origin of Dukkha? Ignorance conditions the arising of volitional Activities; volitional Activities condition the arising of Consciousness; Consciousness conditions the arising of mind-and-body; mind-and-body conditions the arising of six sense-bases; the six sense-bases conditions the arising of contact; contact conditions the arising of sensation; sensation conditions the arising of craving; craving conditions the arising of clinging; clinging conditions the arising of bhava; bhava(kamma actions causing further existences) conditions the arising of rebirth; rebirth conditions the arising of ageing, death, grief, lamentation, pain, distress and despair. In this way occurs the arising of the entire mass of dukkha, Bhikkhus, this is called the Ariya Truth of the Origin of Dukkha.

Bhikkhus, what is the Ariya Truth of the Cessation of Dukkha? Only with the total cessation of ignorance through arahatta magga, volitional activities cease; with the cessation of volitional activities, Consciousness ceases; with the cessation of consciousness, mind-and-body ceases; with the cessation of mind-and-body, Sensation ceases; with the cessation of Sensation, craving ceases; with the cessation of craving, clinging ceases; with the cessation of clinging, bhava ceases; with the cessation of bhava, (kamma action causing further existences), rebirth ceases; with the cessation of rebirth, ageing, death, grief, lamentation, pain, distress, and despair cease. In this way occurs the cessation of the entire mass of Dukkha. Bhikkhus, this is called the Ariya Truth of the Cessation of Dukkha.

1. According to the Commentary.

Bhikkhus, what is the Ariya Truth of the Path leading to the Cessation of Dukkha? It is the Ariya Path of Eight Constituents, namely, Right view, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration. Bhikkhus, this is called the Ariya Truth of the Path leading to the Cessation of Dukkha. with reference to this it has been said: 'Bhikkhus, these are the Four Ariya Truths, this dhamma which I expound cannot be refuted, defiled, censured, or scorned by any wise samāṇa or brahmaṇa.

End of the Tittthāyatana Sutta,
the first in this vagga.

2. BHAYA SUTTA

Discourse on Danger

63. Bhikkhus, there are three kinds of danger from which, an unenlightened worldling says, mother and son cannot protect each other. What are the three? Bhikkhus, there is a time when there is a great conflagration. Bhikkhus, when there is such a great conflagration, it burns up villages, market towns and it burns up cities. When villages, market-towns and cities are aflame, a mother cannot find her son, a son cannot find his mother there. This bhikkhus, is what an unenlightened worldling calls' the first kind of danger from which mother and son cannot protect each other.

And again bhikkhus, there is a time when there is a great deluge. Bhikkhus, when there is such a great deluge, there occurs a flood. When there is a great flood, it sweeps away villages, market-towns and cities. When villages, market-towns and cities are swept away by the flood, a mother cannot find her son, a son cannot find his mother there. This bhikkhus is what an unenlightened worldling calls the second kind of danger from which mother and son cannot protect each other.

And again, bhikkhus, there is a time when plundering outlaws ravage the country and people have to run in all directions using various carriages. Bhikkhus, when plundering outlaws ravage the country and people have to run in all directions using various carriages, a mother cannot find her son, a son cannot find his mother there. This, bhikkhus, is what an uninformed worldling calls the third kind of danger from which mother and son cannot protect each other.

Bhikkhus, even though mother and son can protect each other from those three kinds of dangers, an uninformed worldling says that these are the three kinds of danger from which mother and son cannot protect each other. What are the three? Bhikkhus, there is a time when there is a great conflagration. Bhikkhus, when there is such a great conflagration; it burns up villages, it burns up market-towns and it burns up cities. When villages, market-towns and cities are aflame, there are times when a mother can find her son and a son can find his mother.

Bhikkhus, this is the first kind of danger from which an uninformed worldling says, mother and son cannot protect each other, even though this is the kind of danger from which mother and son can protect each other.

And again, bhikkhus, there is a time when there is a great deluge. Bhikkhus, when there is such a great deluge, there occurs a flood. When there is a great flood, it sweeps away villages, market-towns and cities. When villages, market-towns and cities are swept away by the flood, there are times when a mother can find her son, and a son can find his mother. Bhikkhus, this is the second kind of danger from which an uninformed worldling says mother and son cannot protect each other, even though this is the kind of danger from which mother and son can protect each other.

Again, bhikkhus, there is a time when plundering outlaws ravage the country and people have to run in all directions using various carriages. Bhikkhus, when plundering outlaws ravage the country and people have to run in all directions using various carriages, there are times when a

mother can find her son, and a son can find his mother. Bhikkhus, this is the third danger from which, an ignorant worldling says, mother and son cannot protect each other even though this is the kind of danger from which mother and son can protect each other.

Bhikkhus, these are the three kinds of danger from which, an uninformed worldling says, mother and son cannot protect each other even though these are the three kinds of danger from which mother and son can protect each other.

Bhikkhus, these are the three kinds of danger from which mother and son cannot protect each other. What are the three? They are: the danger of ageing, the danger of illness, and the danger of death.

Bhikkhus, a mother cannot protect her ageing son, saying 'I am subject to ageing; let not my son be subject to ageing'; neither can a son protect his ailing mother saying, 'I am subject to illness; let not my mother be subject to illness.'

Bhikkhus, a mother cannot protect her dying son saying, 'I am subject to death; let not my son be subject to death'; neither can a son protect his dying mother saying, 'I am subject to death; let not my mother be subject to death.' Bhikkhus, these are the three kinds of danger from which mother and son cannot protect each other.

Bhikkhus, there is the path, there is the practice for getting rid of and for overcoming the three kinds of danger from which mother and son can protect each other, as well as the three kinds of danger from which mother and son cannot protect each other. Bhikkhus, what is the path and what is the practice for getting rid of and for overcoming the three kinds of danger from which mother and son can protect each other, as well as the three kinds of danger from which mother and son cannot protect each other? it is the Ariya Path of Eight Constituents, namely, Right view, Right thinking, Right speech, Right concentration. Bhikkhus, this is the path, this is the practice for getting rid of and for overcoming the three kinds of danger from which mother and son can protect each

other, as well as the three kinds of danger from which mother and son cannot protect each other.

End of the Bhaya Sutta,
the second in this vagga.

3. VENĀGAPURA SUTTA

Discourse at Venāgapura

64. On one occasion, the Bhagavā, when journeying through the country of the Kosalans with a large company of bhikkhus of the Order, came to a Kosalan brahmin village called Venāgapura-Brahmins and householders of Venāgapura heard thus: “Indeed, friends, Samaṇa Gotama, a Sakyan prince who had gone forth as a recluse from the Sakyan clan, has arrived at Venāgapura. The good fame and reputation of that Honourable Gotama spread far and wide in this way:” Thus indeed is the Bhagavā who is worthy of special veneration; he truly comprehends Dhammas by his own intellect and insight; he possesses penetrative knowledge and perfect course of practice; he speaks only what is beneficial and true; he knows all the three lokas (worlds); he is incomparable in taming those who deserve to be tamed; he is the Teacher of devas and men; he is the Enlightened One knowing and teaching the Four Ariya Truths; he is the Most Exalted.”

“He personally knows through perfect wisdom, realizes the nature of the deva world with its devas, māras and brahmās, and also the world of human beings with its samaṇas, brāhmaṇas, beings and men, and expounds on it. He proclaims the Dhamma that is excellent at the beginning, excellent at the middle, and excellent at the end, with richness in meaning and words. He makes clear the completeness and purity of the Noble Practice. It is indeed good to pay respect to such an arahat.”

At that time, brahmins and householders of Venāgapura approached the Bhagavā; having approached the Bhagavā,

some of them made obeisance to the Bhagavā and sat in one place; some exchanged greetings with the Bhagavā and, having made courteous and amiable greetings, sat in one place; some sat in one place with their palms raised in respect to the Bhagavā; some mentioned their clan names and lineage and sat in one place; some just sat silently in one place.

A brahmin of Vaccha family, from Venāgapura, who was sitting in one place, said to the Bhagavā, "O Gotama, how wonderful! O Gotama how marvellous! your sense-faculties are very clear and your complexion is pure and bright. O Gotma, just as a ripe toddy-palm fruit just fallen off from its stem is pure and bright, so also, the sense-faculties of the honourable Gotama are very clear and the complexion of the honourable Gotama is pure and bright.

O Gotama, just as a gold ornament, carefully refined and worked by a skilled goldsmith in a smelting pot and placed on a piece of red velvet, shines bright and is pleasing to the eye, so also, the sense-faculties of the honourable Gotama are very clear and the complexion of the honourable Gotama is pure and bright.

O Gotama, there are high and luxurious beds and seats as high couches, divans raised on sculptured legs and covered with long-fleeced carpets, woollen coverlets with quaint designs, white woollen coverlets, woollen coverlets with floral designs, mattresses stuffed with cotton, coverlets with fringes on two sides, woollen coverlets with fringes on one side, gold brocaded coverlets, silk coverlets, carpets used for dancing girls, saddle cloth and trappings for elephants, saddle cloth and trappings for horses, upholstery for carriages, rugs made of black panther's hide, rugs made of antelope's hide, couches with red canopie and with red bolsters at either end. Honourable Gotama, isn't it that you can get such high and luxurious beds and seats as you wish without much difficulty and without trouble?

Brahmin, indeed, there are high and luxurious beds and seats such as high couches, divans raised on sculptured

legs, long-fleeced carpets, woollen coverlets with quaint designs, white woollen coverlets, woollen coverlets with floral designs, mattresses stuffed with cotton, woollen coverlets with pictorial design, woollen coverlets with fringes on two sides, woollen coverlets with fringes on one side, gold brocade coverlets, silk coverlets, carpets used for dancing girls, saddle cloth and trappings for elephants and horses, upholstery for carriages, rugs made of black panther's hide, and couches with red canopies and with red bolsters at either end. These are difficult to obtain for recluses; and even if they could obtain them, these are not proper for use by recluses.

Brahmin, there are three kinds of luxurious places which I can now obtain as I wish, without difficulty and without trouble. What are the three? They are: high and luxurious places of the devas, high and luxurious places of the brahmas; and high and luxurious beds and seats of the ariyas. Brahmin, these are the three kinds of high and luxurious places which I can now obtain as I wish without difficulty and without trouble.

O Gotama, 'what are the high and luxurious places of the devas which the Honourable Gotama can now obtain as he wishes without difficulty and without trouble? "Brahmin, in this matter, I dwell depending on a village or a market-town for alms-food. Then, in the morning, rearranging my robes, and taking the alms-bowl and the great robe, I enter the village or market-town for alms-food. After having had my meal, I leave the place of alms-gathering and enter a forest. I gather some leaves and grass to make a pile to sit on, and I sit cross-legged on it, with my body upright and establish mindfulness in meditation.

Being detached from sensual pleasures and demeritorious factors, I achieve and remain in the first jhāna, which has vitakka (initial application of the mind), vicāra (sustained application of the mind, and also has pīti (delightful satisfaction) and sukha (bliss) born of detachment from hindrances (nīvaraṇas).

Having calmed vitakka and vicāra, I achieve and remain in the second jhāna, with internal tranquillity, with enhancement of one-pointedness of mind, devoid of vitakka and vicāra, but with pīti and sukha born of concentration.

Having been detached from pīti as well, I remain in equanimity with mindfulness and comprehension and experience sukha in mind and body; thus I enter upon and remain in the third jhāna, that which causes a person who attains it to be praised by the ariyas as one who has equanimity and mindfulness, one who abides in sukha.

Dispelling both pain and pleasure, and with the previous disappearance of sadness and gladness, I enter upon and remain in the fourth jhāna, that is characterized by absolute purity of mindfulness brought about by equanimity, without pain or pleasure.

Brahmin, if I who am in such a state (having attained the fourth jhāna) walk up and down, my walking is the walking of the devas, Brahmin, if I who am in such a state (having attained the fourth jhāna) stand, my standing then is the standing of the devas. Brahmin; if I who am in such a state, sit, my sitting then is the sitting of the devas. Brahmin; if I who am in such a state (having attained the fourth jhāna) lie down, my lying down then is the lying down of the devas in high and luxurious places of the devas, Brahmin, these are the high and luxurious places of the devas, which I can now obtain as I wish, without difficulty, and without trouble.

“How wonderful, O Gotama! How marvellous, O Gotama! Apart from the honourable Gotama, who will obtain such high and luxurious places of the devas as he wishes, without difficulty, and without trouble! O Gotama! What are the high and luxurious places of the brahma which you can now obtain as you wish, without difficulty and without trouble?”

Brahmin, in this matter, I dwell depending upon a village or a market-town for alms-food. Then, in the morning, rearranging my robes, and taking the alms-bowl and the great robe, I enter the village or market-town for alms-food. After having had my meal, I leave the place of alms-gathering and

enter a forest. I gather some leaves and grass to make a pile to sit on, and I sit cross-legged on it, with my body upright and establish mindfulness, in meditation. I dwell with a mind (filled) with goodwill (*mettā*), which permeates a quarter, likewise a second quarter, likewise a third quarter, and likewise a fourth quarter, and also likewise above, below and the across, identifying myself with all beings everywhere in the sentient world which is extensive lofty, measureless, without hostility and without malice.

I dwell with a mind (filled) with compassion (*karuṇā*) ...p... with a mind filled with sympathetic joy (*muditā*) I dwell with a mind filled with equanimity (*upekkhā*), which permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter and likewise above the below and across, identifying myself with all beings everywhere in the sentient world which is extensive, lofty, measureless, without hostility and without malice. Brahmin, if I who am in such a state (having attained brahmavihāra jhāna) walk up and down, my walking then is the walking of the brahmas. Brahmin, if I who am in such a state (having attained brahmavihāra jhāna) stand ...p... sit ...p... lie down, my lying down then is the lying down of the brahmas in high and luxurious places of the brahmas, which I can obtain as I wish, without difficulty and without trouble.

“How wonderful, O Gotama! How marvellous, O Gotama! A part from the honourable Gotama, who else will obtain such high and luxurious places of the brahmas as he wishes without difficulty and without trouble. O Gotama! What are the high and luxurious places of the Ariyas which you can now obtain as you wish, without difficulty and without trouble?”

Brahmin, in this matter, I dwell depending upon a village or a market-town for alms-food. Then in the morning, rearranging my robes and taking the alms-bowl and the great robe, I enter the village or the market-town for alms-food. After having had my meal, I leave the place of alms-gathering and enter a forest. I gather some leaves and grass to make a

pile to sit on, and I sit corss-legged on it with my body upright, and establish mindfulness in meditation. Then I know this: 'I have got rid of attachment, have cut it off at the roots, have made it like a palm-tree stump, have rendered it incapable of coming into being again, and have made it impossible to arise in the future. I have got rid of hatred, have cut it off at the roots, have made it like a palm-tree stump, have rendered it incapable of coming into being again, and have made it impossible to arise in the future; if I who am in such a state (having attained arahataphala) walk up and down, my walking then is the walking of the ariyas in the high and luxurious places.

Brahmin, if I who am in such a state, stand ...p... sit ...p... lie down, my lying down then is the lying down of the ariyas in the high and luxurious places. Brahmin, these are the high and luxurious places of the ariyas which I can now obtain as I wish, without difficulty and without trouble.

O Gotama, how wonderful! O Gotama, how marvelous! Apart from the Honourable Gotama, who' else will obtain such high and luxurious place of the ariyas as he wishes without difficulty and without trouble!

O Gotama! Excellent is the Dhamma! O Gotama! Excellent is the Dhamma! The Dhamma is, indeed, delightful! O Gotama! It is as if one has turned up what lies upside down, as if one has uncovered what has been covered, as if one shows the way to a person who is lost; as if one holds up a lamp in the darkness for those with eyes to see visible objects. Even so has the revered Gotama revealed the Dhamma to me in various ways. I take refuge in the Honourable Gotama, in the Dhamma, in the bhikkhu Saṃgha. May the Honourable Gotama take me as a lay disciple from today on to the end of my life.

End of the Venāgapura Sutta,
the third in this vagga.

4. SARABHA SUTTA**Discourse Concerning Sarabha**

65. Thus have I heard:

At one time, the Bhagavā was residing on the Gijjhakūṭa hill near Rājagaha. That was the time not long after a wandering ascetic named Sarābha had left the Order of bhikkhus. He was saying among the people of Rājagaha, thus: “I have known the dhamma of the samaṇas of the Sakyan clan and it is because I have known the dhamma of the samaṇas of the Sakyan clan that I have left that Teaching.” At that time, in the morning, many bhikkhus, after rearranging their robes and taking their alms-bowls and great robes, entered Rājagaha for alms-food. These bhikkhus heard the words of the wandering ascetic Sarabha who was saying among the people of Rājagaha, thus: “I have known the dhamma of the samaṇas of the Sakyan clan, and it is because I have known the dhamma of samaṇas of the sakyan clan that I have left that Teaching.”

Then, these bhikkhus, after their alms round in Rājagaha and after having had their meal, left the place of alms gathering and approached the Bhagavā. Having approached the Bhagavā, they made obeisance to the Bhagavā and sat in a suitable place. Having sat in a suitable place, those bhikkhus said to the Bhagavā thus: “Venerable Sir, a windining ascetic by the name of Sarabha who had left the Order of bhikkhus not long ago was saying among the people of Rājagaha thus: “I have known the dhamma of the samaṇas of the Sakyan clan and it is because I have known the dhamma of the samaṇas of the Sakyans clan that I have left that Teaching. “Venerable Sir, it would be good if the Bhagavā, out of compassion, would go to the place of the wandering ascetics, on the bank of the Sippini river, where the wandering ascetic Sarabha is.” The Bhagavā signified his consent by remaining silent. Then in the evening the Bhagavā, arising from solitary meditation, approached the place of the wandering ascetics near the river Sippinī where the wandering ascetic Sarabha was. Having approached the place and sat on a

prepared seat, the Bhagavā said to the wandering ascetic Sarabha, “Sarabha, is it true that you have said thus: ‘I have known the dhamma of the samaṇas of Sakyan clan, and it is because I have known the dhamma of the samaṇas of the Sakyan clan that I have left that Teaching?’ When this was said, the wandering ascetic Sarabha remained silent.

Then, for the second time the Bhagavā said to the wandering ascetic Sarabha thus: “Speak, Sarabha. In what way do you know the dhamma of the samaṇas of the Sakyan clan? Should you not be complete (in your knowledge) I shall make you complete (in your knowledge). Should you be complete (in your knowledge). I shall be pleased.” For the second time, the wandering ascetic Sarabha remained silent.

Then, for the third time, the Bhagavā said, “Speak, Sarabha. In what way do you know the dhamma of the samaṇas of the Sakyan clan? Should you not be complete (in your knowledge) I shall make you complete (in your knowledge). Should you be complete (in your knowledge) I shall be pleased.” For the third time, the wandering ascetic Sarabha remained silent.

At that time, those wandering ascetics said to the wandering ascetic Sarabha, “Friend Sarabha, Samaṇas Gotama whom you wish to see-is himself inviting you to speak. Speak, friend Sarabha. In what way do you know the dhamma of the samaṇas of the Sakyan clan? Should you not be complete (in your knowledge) Samaṇa Gotama, will make you complete (in your knowledge); Should you be complete (in your knowledge) Samaṇa Gotama will be pleased.” When this was said, the wandering ascetic Sarabha sat silent, confused, with drooping shoulders, and fallen, face, downcast and incapable of saying anything.

Then, the Bhagavā, Knowing that the wandering ascetic Sarabha had become silent, confused, dejected with drooping shoulders and fallen face, downcast and incapable of saying anything, said to those wandering ascetics: “Wandering ascetics, should a certain person say to me, thus: ‘You who claim to have become Perfectly Self-Enlightened do not know those

dhammas, and should I thoroughly question, cross question and press him for reasons in regard to that, he would evade issues by countering them with other issues, turn the talk aside (ie, prevaricate), or show his anger, hatred and displeasure; there is nothing for him to do but one or the other of these three. Or else, he will have to remain sitting silent confused with drooping shoulders, with fallen face, downcast and incapable of saying anything, just like the wandering ascetic Sarabha.

Wandering ascetics, should a certain person say to me, thus: 'You who claim to be one in whom āsavas (defilements that befuddle the mind) are extinct, still have such and such asavas, and should I thoroughly question, cross-question and press him for reasons in regard to that, he would evade issues by countering them with other issues, turn the talk aside, or show anger, hatred and ill-will; there is nothing for him but to do one or the other of these three. Or else, he will have to remain sitting silent, sitting confused, with drooping shoulders, with fallen face, downcast and incapable of saying anything, just like the wandering ascetic Sarabha.

Wandering ascetics, should a certain person say to me thus: 'the dhamma which you expound for the attainment of arahatta phala leads one who practises it to complete extinction of dukkha, should I question, cross-question, and press him for reasons in regard to that, he would evade issues by countering them with other issues, turn the talks aside, or show anger, hatred and ill-will; there is nothing for him but to do one or the other of these three. Or else, he will have to remain sitting silent, confused, with drooping shoulders, with fallen face, downcast and incapable of saying anything, just like the wandering ascetic Sarabha.

The Bhagavā, having made these three fearless pronouncements at the place of the ascetics on the bank of the Sippenī river, went off into the sky.

Not long after the Bhagavā left, the wandering ascetics rebuked the wandering ascetic Sarabha with acrimonious words from all sides, saying, "Friend Sarabha, just as an old jackal in the jungle that boasted 'I will roar like a lion', could only

produce a hoarse jackal's bark, so also friend Sarabha, you in the absence of Samaṇa Gotama boasted. 'I will roar like a lion', could only produce a hoarse jackal's bark. Friend Sarabha, just as a little hen that boasted, 'I will crow like a rooster' could only produce a hen's cackle, so also friend Sarabha, you friend Sarabha, who in the absence of Samaṇa Gotama boasted 'I will crow like a rooster, could only produce a hen's cackle. Friend Samaṇa, just as a bull in the absence of a leader bull in the bull-pen thinks he could bellow like a mighty bull, so also, friend Sarabha you think that you could bellow like a mighty bull in absence of Samaṇa Gotama". Thus, those wandering ascetics rebuked the wandering ascetic Sarabha with acrimonious words from all sides.

End of the Sarabha Sutta,
the fourth in this vagga.

5. KEŚAMUTTI SUTTA

Discourse Delivered at Kesamutta

66. Thus have I heard:

At one time, the Bhagavā, followed by a large company of bhikkhus, travelled in the country of the Kosalans and arrived at Kesamutta, the market town of the Kālāmas. The Kālāmas of Kesamutta heard thus: "Friends Samaṇa Gotama, a Sakyan prince who has gone forth as a recluse from the Sakyan clan, has arrived at Kesasmutta. And the good fame and reputation of the Honourable Gotama has spread far and wide in this way: "The Bhagavā is worthy of special veneration; he truly comprehends all the dhamma by his intellect and insight; he possesses penetrative knowledge and perfect course of practice; he speaks only what is beneficial and true; he knows all the three worlds; he is incomparable in taming those who deserve to be tamed; he is the Teacher of devas and men; he is the Enlightened One knowing and teaching the

four Ariya Truths; he is the Most Exalted". 'Thus indeed is the Bhagavā worthy of special veneration;...p... It is indeed good to pay respect to such arahats.

At that time, the Kālāmas of Kesamutta approached the Bhagavā; having approached the Bhagavā, some of them made obeisance to the Bhagavā and sat in one place; some exchanged greetings with the Bhagavā, and having made courteous and amiable words of greeting sat in one place; some sat in one place with their palms raised together in respect to the Bhagavā; some mentioned their clan names and lineage and sat in one place; and some just sat silently in one place.

Thus seated, the Kālāmas of Kesamutta said to the Bhagavā: "Venerable Sir, some samaṇas and brahmaṇas came to Kesamutta; they presented and glorified their own views, but caluminated, slighted, belittled and dismissed others' views; Venerable Sir, some other samaṇas and brahmaṇas also came to Kesamutta; they, too, presented glorified their own views, but caluminated, slighted, belittled, and dismissed others' views. Venerable Sir, of them we are doubtful and uncertain as to: who amongst these honourable samaṇas and brahmaṇas speak the truth, and who speak the untruth."

Kālāmas, you have good reason to doubt and you have good reason to be uncertain. You are doubtful and uncertain where you should doubt and be uncertain.

Come, you Kālāmas. Do not take anything as true just by hearsay; do not take anything as true just because it is tradition; do not take anything as true just because you are told it is so; do not take anything as true just because it agrees with the sacred texts; do not take anything as true because it is logical; do not take anything as true just by inference; do not take anything as true just by careful consideration of circumstances; do not take anything as true just because it is a view you like after intelligent pondering; do not take anything as true just because it comes from good authority; do not take anything as true just because it is the word of the samaṇa one respects. Kālāmas, only when you yourselves are

convinced thus: 'These are demeritorious; these are blameworthy; these are censured by the wise; these, when fully present in one, lead to disadvantage and suffering, you should abandon them.

Kālāmas, what do you think of this? If greed arises in one, is it advantageous or disadvantageous?

"Venerable Sir, it is disadvantageous."

"Kālāmas, a person who is greedy, who is oppressed by greed and whose mind is overcome by greed, destroys life, takes what is not given him, commits adultery, and speaks the untruth; he also makes others do the same. Would these not bring about disadvantage and suffering to him for a long time?

"Yes, they would, Venerable Sir."

Kālāmas, what do you think of this? If hatred arises in one, is it advantageous or disadvantageous?

"Venerable Sir, it is disadvantageous."

Kālāmas, a person who harbours hatred, who is oppressed by hatred, and whose mind is overcome by hatred, destroys life, takes what is not given him, commits adultery, and speaks the untruth; he also makes others do the same. Would these not bring about disadvantage and suffering to him for a long time?

"Yes, they would, Venerable Sir".

Kālāmas, what do you think of this? If bewilderment arises in one, is it advantageous or disadvantageous?

"Venerable Sir, it is disadvantageous".

"Yes, they would, Venerable Sir."

Kālāmas, a person who is bewildered, who is oppressed by bewilderment, and whose mind is overcome by bewilderment, destroys life, takes what is not given him, commits adultery, and speaks the untruth; he also makes others do the same. Would these not bring about disadvantage and suffering to him for long time?

"Yes, they would. Venerable Sir."

Kālāmas. what do you think of this? Are these meritorious or demeritorious?

"Demeritorious, Venerable Sir."

Are these blameworthy or blameless?

“Blameworthy, Venerable Sir.”

Are these censured by the wise, or praised by the wise?

“These are censured by the wise, Venerable Sir.”

“Do these, when fully present in one lead to disadvantage and suffering or do they not? What is your opinion in this matter?”

“Venerable Sir, these, when fully present in one, lead to disadvantage and suffering. This is our opinion in this matter.” Kālāmas, based on this, I say to you:

“Come, you Kālāmas. Do not take anything as true just by hearsay; do not take anything as true just because it is tradition; do not take anything as true just because you are told it is so; do not take anything as true just because it agrees with sacred texts; do not take anything as true just because it is logical; do not take anything as true just by inference; do not take anything as true just by careful consideration of circumstances; do not take anything as true just because it is a view you like after intelligent pondering; do not take anything as true just because it comes from good authority; do not take anything as true just because it is the word of the *samaṇa* one respects.

Kālāmas, only when you yourselves are convinced thus; These are demeritorious; these are blameworthy; these are censured by the wise; these, when fully present in one, lead to disadvantage and suffering, you should abandon them.”

Come, you Kālāmas. Do not take anything as true just by hearsay, do not take anything as true just because it is tradition; do not take anything as true just because you are told it is so; do not take anything as true just because it agrees with sacred texts; do not take anything as true just because it is logical; do not take anything as true by inference; do not take anything as true just by careful consideration of circumstances; do not take anything as true just because it is a view you like after intelligent pondering; do not take anything as true just because it comes from good authority; do

not take anything as true just because it is the word of the samaṇa one respects.

Kālāmass, only when you yourselves are convinced thus: These are meritorious; these are blameless; these are praised by the wise; these, when fully present in one, lead to advantage and happiness; you should fulfil and abide by them.

Kālāmas, what do you think of this? If non-greed arises in one, is it advantageous or disadvantageous?

“It is advantageous, Venerable Sir.”

Kālāmas, a person without greed, who is not oppressed by greed and whose mind is not overcome by greed, does not destroy life, does not take what is not given him; does not commit adultery, does not speak the untruth; he also does not make others do the same. Would these not bring about advantage and happiness to him for a long time?

“Yes, they would”, Venerable Sir.”

Kālāmas, what do you think of this? If non-hatred arises in one...p... non-bewilderment...p... bring about advantage and happiness to him for a long time?

“Yes, they would, Venerable Sir.”

Kālāmas, what do you think of this? Are these meritorious or demeritorious?”

“Meritorious, Venerable Sir.”

Are these blameworthy or blameless?

“Blameless, Venerable Sir.”

Are these censured by the wise or praised by the wise?

“Praised by the wise, Venerable Sir.”

Do these, when fully present in one, lead to advantage and happiness, or do they not? what is your opinion in this matter?

“Venerable Sir, these, when fully present in one, lead to advantage and happiness. This is our opinion in this matter.”

Kālāmas, based on this I say to you:

Come, you Kālāmas. Do not take anything as true just

by hearsay; do not take anything as true just because it is tradition; do not take anything as true just because you are told it is so; do not take anything as true just because it agrees with sacred texts; do not take anything as true just because it is logical; do not take anything as true just by inference; do not take anything as true just by careful consideration of circumstances; do not take anything as true just because it is a view you like after intelligent pondering; do not take anything as true just because it comes from good authority; do not take anything as true just because it is the word of the samāṇa one respects. Kālāmas, only when you yourselves are convinced thus: 'These are meritorious; these are blameless; these are praised by the wise; these, when fully present in one, lead to advantage and happiness. you should fulfil and abide by them.

“Kālāmas, an ariya disciple, thus free from covetousness, free from illwill, free from bewilderment, having comprehension and mindfulness, abides with a mind (filled) with goodwill (mettā), that permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter, and likewise above, below, across. Identifying himself with all beings everywhere in the sentient worlds, he abides with a mind (filled) with goodwill that is extensive, lofty, measureless, without hostility and without malice. With a mind (filled) with compassion ...p... with a mind (filled) with sympathetic joy ...p... abides with a mind (filled) with equanimity, that permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter, and likewise above, below, across. Identifying himself with all beings everywhere in the sentient world, he abides with a mind (filled) with equanimity which is extensive, lofty, measureless, without hostility and without malice.

Kālāmas, an ariya disciple, whose mind is thus without hostility, whose mind is thus without malice, whose mind is thus pure, gains four kinds of comfort in this very life. If there be existence after death, and if good and bad deeds produce consequential effects or different results, after death and disso-

lution of the body I shall be reborn in a good destination, the happy abode of devas. This is the first kind of comfort which the ariya disciple gains.

‘If there be no existences after death, and if good and bad deeds produce no consequential effects or direct results, I live without hostility, without malice, untroubled and a life of peace and comfort in this very life. This is the second kind of comfort which the ariya disciple gains.

If what an evil doer does is an evil action, how could I, who have not encouraged anyone to do evil nor have done evil myself, meet with suffering. This is the third kind of comfort which the ariya disciple gains.

If what an evil doer does is not an evil action, then I see myself pure in both ways. This is the fourth kind of comfort which the ariya disciple gains.

Kālāmas, an ariya disciple whose mind is thus without hostility, whose mind is thus without malice, whose mind is then thus undefiled and whose mind is thus pure, gains four kinds of comfort in this very life.

“It is exactly so, Bhagavā. It is exactly so, Sugata. Venerable Sir, an ariya disciple whose mind is thus without hostility, whose mind is thus without malice, whose mind is thus undefiled, and whose mind is thus pure gains four kinds of comfort in this verfy life.

If there be existence after death, and if good and bad deeds produce consequential effects or direct results, he will have the comfort thus: After death and dissolution of the body I shall be reborn in a good destination, the happy abode of devas. This is the first kind of comfort which the ariya disciple gains.

“If there be no existence after death, and if good and bad deeds produce no consequential effects or direct results, he will have the comfort thus. I live without hostility, without malice, untroubled and a life of peace and comfort in this very life.” This is the second kind of comfort which the ariya disciple gains.

If what an evil doer does is an evil action, how could I, who have not encouraged anyone to do evil nor have done

evil myself, meet with suffering. This is the third kind of comfort which the ariya disciple gains.

‘If what an evil doer does is not an evil action, I see myself pure in both ways. This is the fourth kind of comfort which the ariya disciple gains.

Venerable Sir, an ariya disciple whose mind is thus without hostility, whose mind is thus without malice, whose mind is thus undefiled, and whose mind is thus pure, gains four kinds of comfort in this very life.

“Venerable Sir, excellent (is the Dhamma) ...p... Venerable Sir, we take refuge in the Bhagavā; we take refuge in the Dhamma; we take refuge in the Saṃgha. Venerable Sir, may the Bhagavā take us as lay disciples who have taken refuge (in the Buddha, Dhamma and the bhikkhu Saṃgha) from today onwards till the end of our lives.”

End of the Kesamutti Sutta,

The fifth in this vagga.

6. SĀḶHA SUTTA

Discourse to Sāḷha

67. Thus have I heard:

At one time, the Venerable Nandaka was dwelling in Pubbārāma, the pinnacled monastery donated by Migārāmātā (Visākhā) near Sāvattthī. During that time Sāḷha, grandson of Migārā and Sāṇa, grandson of Sekhuniya approached the Venerable Nandaka; having approached him, they made obeisance, and sat in a suitable place. Then the Venerable Nandaka spoke to Sāḷha, grandson of Migāra thus:

“Come you, Sāḷha and Sāṇa, do not take anything as true just by hearsay, do not take anything as true just because it is by tradition; do not take anything as true just because you are told it is so; do not take anything as true just because it agrees with the sacred texts; do not take anything as true just because it is logical; do not take anything as true just by inference; do not take anything as true just by careful consideration

of circumstances; do not take anything as true just because it is a view you like after intelligent pondering; do not take anything as true just because it comes from good authority; do not take anything as true just because it is the word of the samaṇa one respects. Sāḷha and Sāna, only when you yourselves are convinced thus:" These are demeritorious; these are blameworthy, these are censured by the wise, and that these when fully present in one lead to disadvantage and suffering, you should abandon them"

Sāḷha and Sāna, what do you think of this? Is there such a thing as greed?

"Yes, Venerable Sir, Sāḷha and Sāna, I say it means covetousness, Sāḷha and Sāna one who is greedy, being covetous, destroys life, takes what is not given, commits adultery, speaks the untruth, and also makes others do the same. Would these not bring about disadvantage and suffering to him for a long time?

"Yes, they would, Venerable Sir."

Sāḷha and Sāna, what do you think of this? Is there such a thing as hatred?

"Yes, Venerable Sir."

Sāḷha and Sāna, one who harbours hatred, his mind being filled with ill will, destroys life, takes what is not given, commits adultery, speaks the untruth; he also makes others do the same. Would these not bring about disadvantage and suffering to him for a long time? Isn't it so, Sāḷha and Sāna?

"Yes, they would, Venerable Sir."

"Sāḷha and Sāna, what do you think of this? Is there such a thing as bewilderment? Yes, "Venerable Sir." " Sāḷha and Sāna, I say it means ignorance. Sāḷha and Sāna, one who is bewildered, being ignorant, destroys life: takes what is not given him, commits adultery, speaks the untruth; he also makes others do the same. Would these not bring about disadvantage and suffering to him for a long time?

"Yes, they would, Venerable Sir."

"Sāḷha and Sāna, what do you think of this? Are these meritorious or demeritorious?"

“Demeritorious, Venerable Sir,”

“Are these blameworthy, or are they blameless?”

“Blameworthy, Venerable Sir.”

“Are these censured by the wise, or praised by the wise?”

“Censured by the wise, Venerable Sir.”

Do these, when fully present in one, lead to suffering or do they not? What is your opinion in this matter?

Venerable Sir, these, when fully present in one, lead to disadvantage and suffering. This is our opinion in this matter. Sāḷha and Sāna, based on this I say to you “Sāḷha and Sāna. Do not take anything as true just by hearsay; do not take anything as true just because it is tradition; do not take anything as true just because you are told it is so, do not take anything as true just because it agrees with the sacred texts; do not take anything as true just because it is logical; do not take anything as true just by inference; do not take anything as true just by careful consideration of circumstances; do not take anything as true just because it is a view you like after intelligent pondering; do not take anything as true just because it comes from good authority; do not take anything as true just because it is the word of the samaṇa one respects.

Sāḷha and Sāna, only when you yourselves are convinced thus: ‘These are demeritorious, these are blameworthy, these are censured by the wise, and that these, when fully present in one, lead to disadvantage and suffering, you should abandon them.

“Sāḷha and Sāna, Do not take anything as true just by hearsay, do not anything as true just because it is tradition; do not take anything as true just because you are told it is so; do not take anything as true just because it agrees with the sacred texts; do not take anything as true just because it is logical; do not take anything as true just by inference; do not take anything as true just by careful consideration of circumstances, do not take anything as true just because it comes from good authority; do not take anything as true just because it is the

word of the samaṇa on respects, Sāḷha and Sāna, only when you yourselves are convinced thus: 'These are meritorious, these are blameless, these are praised by the wise; these, when fully present in one, lead to advantage and happiness, you should fulfil and abide by them.

"Sāḷha and Sāna, what do you think of this? Is there such a thing as non-greed?"

"Yes, there is, Venerable Sir."

"Sāḷha and Sāna, I say it means non-covetousness. Sāḷha and Sāna, one who is without greed, being not covetous, does not destroy life, does not take what is not given, does not commit adultery, does not speak the untruth; he also does not make others do the same. Would these bring about advantage and happiness to him for a long time?"

"Yes, they would, Venerable Sir,"

"Sāḷha and Sāna, what do you think of this? Is there such a thing as non-hatred?"

"Yes, there is, Venerable Sir"

"Sāḷha and Sāna, I say it means absence of ill-will.

Sāḷha and Sāna, one who is without hatred, his mind being free from ill will, does not destroy life, does not take what is not given, does not commit adultery, does not speak untruth; he also does not make others do the same. Would these bring about advantage and happiness to him for a long time?"

"Yes, they would, Venerable Sir."

Sāḷha and Sāna, what do you think of this? Is there such a thing as non-bewilderment?"

"Yes, there is, Venerable Sir."

Sāḷha and Sāna, I say it means knowledge, Sāḷha and Sāna, one who is not bewilderment, having knowledge, does not destroy life, does not take what is not given, does not commit adultery, does not speak the untruth; he also does not make others do the same. Would these bring about advantage and happiness to him for a long time?"

“Yes, they would, Venerable Sir.”

Sāḷha and Sāna, what do you think of this, then?

Are these meritorious or demeritorious?

“Meritorious, Venerable Sir,”

“Are these blameworthy or blameless?”

“Blameless, Venerable Sir”

Are these censured by the wise or praised by the wise?”

“Praised by the wise, Venerable Sir.” Do these, when fully present in one, lead to advantage and happiness, or do they not? What is your opinion in this matter?

Venerable Sir, these, when fully present in one, lead to advantage and happiness. This is our opinion in this matter.

Sāḷha and Sāna, based on this I say to you:

“Sāḷha and Sāna. Do not take anything as true just by hearsay; do not take anything as true just because it is tradition; do not take anything as true just because you are told it is so; do not take anything as true just because it agrees with the sacred texts; do not take anything as true just because it is logical; do not take anything as true just by inference; do not take anything as true just by careful consideration of circumstances; do not take anything as true just because it is a view you like after intelligent pondering; do not take anything as true just because it comes from good authority; do not take anything as true just because it is the word of the samaṇa one respects. Sāḷha and Sāna, only when you yourselves are convinced thus: “These are meritorious, these are blameless, these are praised by the wise; these fully present in one, lead to advantage and happiness, you should fulfil and abide by them.

Sāḷha and Sāna, an ariya disciple, thus free from covetousness, free from ill will, free from bewilderment having comprehension and mindfulness, abides with a mind (filled) with goodwill (metta) which permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth

quarter and likewise above, below and across. Identifying himself with all beings everywhere in the sentient world, he abides with a mind (filled) with goodwill that is extensive, lofty, measureless without hostility without malice...with a mind (filled) with compassion ...p... with a mind (filled) with sympathetic joy ...p... abides with a mind (filled) with equanimity, which permeates a quarter, likewise a second quarter, likewise a third quarter, likewise a fourth quarter, and likewise above, below and across. Identifying himself with all beings everywhere in the sentient world, he abides with a mind (filled) with equanimity which is extensive, lofty, measureless, without hostility and without malice.

He understands thus: “There is this (complex of the aggregates of mind-and-body)¹ there is what is ignoble (i.e. greed)²; there is what is excellent (Ariya magga Insight)³ there is emancipation (Nibbāna) which transcends this mind (i.e. vipassanā saññā)⁴.

Knowing thus and seeing thus, his mind becomes liberated from Kāmāsava, the defilements of sense-pleasure; bhavāsava, the defilement of hankering after (better) existence; Avijjāsava, the defilement of ignorance of the Four Ariya Truths. When (the mind is thus) liberated, there occurs the knowledge, “It is liberated.” He knows: ‘Rebirth is no more: fulfilled is the Noble Practice of Purity, done is all there is to be done to realize Magga, there is nothing more to do for such realization.

He understands thus:

There was greed (in me) in the past; that greed is demeritorious: that greed is no more (in me) now; this absence of greed is good. There was hatred (in me) in the past. There

1. The knowledge of the Truth of Dukkha

2. This means discernment of greed (lobha) as the root cause of dukkha. This is the knowledge of the Truth of the cause of Dukkha.

3. This is the knowledge of the Truth of the Path

4. This is the knowledge of the Truth of the cessation of Dukkha.

was bewiderment (in me) in the past; that bewiderment is demeritorious; that bewiderment is no more (in me) now; this absence of bewiderment is good. That person has no craving, is peaceful, is calm enjoys happiness and lives a noble life in this very existence.

End of the Sāḷha Sutta.

the sixth in this vagga.

7. KATHĀVATTHU SUTTA

Discourse on Subjects for Talking

68. Bhikkhus, these are the three subjects for talking. What are the three? Bhikkhus, the talking may arise with reference to the past, such as, 'It had happened before' the talking may arise with reference to the future, such as, 'it will be so in the future,' the talking may arise with reference to the present, such as, 'It is happening so now.'

“Bhikkhus, by getting into conversation, one should know who is fit to speak to, and who is not fit to speak to. Bhikkhus, if a person, on being asked a question, if he does not give his answer in detail where a detailed answer is required; if he does not ask a counter-question where such a counter-question is required, and if he does not leave unanswered the question which should be left unanswered; then bhikkhus, that person is not fit to speak to. Bhikkhus if, on the other hand, a person, on being asked a question, gives a direct answer where a direct answer is required, if he gives his answer in detail where a detailed, answer is required, if he asks a counter-question where such a counter-question is required, and if he leaves unanswered the question which should be left unanswered, then bhikkhus, that person is fit to speak to.

“Bhikkhus, by getting into conversation, one should know who is fit to speak to, and who is not fit to speak to. Bhikkhus, if a person, on being asked a question, does not

stand consistently on any ground; if he does not stand on the answer which he has thought out; if he does not stand by the doctrine he has known; and if he does not stand by the code of conduct in answering questions; then, bhikkhus, that person is not fit to speak to. If, on the other hand, bhikkhus, a person, on being asked a question, stands consistently on some ground; if he stands on the answer which he has thought out; if he stands by the doctrine he has known; if he stands by the code of conduct in answering questions; then, bhikkhus, that person is fit to speak to.

“Bhikkhus, by getting into conversation, one should know who is fit to speak to, and who is not fit to speak to. Bhikkhus, if a person, on being asked a question covers up one word with another; if he evades issues by countering them with other issues; if he turns aside the talk (i.e., prevaricates), or shows his anger, hatred and displeasure; then, bhikkhus, that person is not fit to speak to. If, on the other hand, bhikkhus, a person, when asked a question, does not cover up one word with another; if he does not evade issues by countering them with other issues; if he does not turn aside the talk (i.e., prevaricate), or does not show anger, hatred and displeasure; then, bhikkhus that person is fit to speak to.

“Bhikkhus, by getting into conversation, one should know who is not fit to speak to. Bhikkhus, if a person, on being asked a question, overwhelms the questioner (with recitations from various Pāli texts); if he crushes the questioner (with reasonings); if he derisively laughs at the questioner; or if he catches the slightest slip on the part of the questioner; then, bhikkhus, that person is not fit to speak to. If, on the other hand, a person, on being asked a question, does not overwhelm the questioner (with recitations from various Pāli texts), if he does not to crush the questioner with reasonings; if he does not derisively laugh at the questioner; and if he does not catch the slightest slip on the part of the questioner then bhikkhus, that person is fit to speak to.

Bhikkhus, by getting into conversation one should know who has a good basis and who does not have a good basis. Bhikkhus, one who does not listen attentively does not have

a good basis, whereas one who listens attentively has a good basis. If a person has a good basis; he knows the one dhamma (i.e., the Ariya Magga) by his own Insight; he knows thoroughly and rightly the one dhamma (i.e., the Truth of Dukkha); he abandons the one dhamma (i.e., the cause of dukkha); and he realizes the one dhamma (i.e., Nibbāna). That person, having known thus knows by his own Insight the one dhamma (i.e., Ariya Magga) having known thoroughly and rightly the one dhamma (the Truth of dukkha), having abandoned the one dhamma (the cause of dukkha), and having realized the one dhamma (Nibbāna), attains arahatta phala which is the liberation from defilements. Bhikkhus, with the mind free from clinging, there is arahattaphala which is liberation of the mind from defilements. Getting into conversation has this benefit which is arahattaphala. Discussion has this benefit which is arahattaphala. Having a good basis of listening has this benefit which is arahattaphala. Bearing in mind what one has listened attentively has this benefit which is arahattaphala.

Certain people, with antagonism, wrong views and conceit, finding fault with one another, speak words that hurt the dignity of the non-ariya (worldling).

They take delight in one another's words which are ill-spoken, defective, ignorant and self-defeating. Such words are not spoken by an ariya.

When the wise person wishes to speak, he, knowing the proper moment, speaks words based on the dhamma, associated with the dhamma, in the language of ariyas.

The wise person who is unantagonistic, unconceited with undistracted mind, free of improper rivalry, not imperious, speaks that language (of the ariyas).

That wise person, who is free from jealousy, speaks what he knows well; he rejoices in well-spoken words of others, he does not condemn the ill-spoken words of others. He does not disparage others; he does not seize on any slip on the part of others; nor does he

overwhelm others (with recitations from Various Pāli texts); he does not crush others (with reasonings); he does not speak a mixture of truth and untruth.

Discussion of the virtuous is for knowledge and clear understanding; thus, the ariyas do carry on their discussion; and this is what is called the Ariya discussion; the wise knowing this, should do the same without being conceited.

End of the Kathāvatthu Sutta

the seventh in this vagga.

8. AÑÑATITTHIYA SUTTA

Discourse Concerning Wandering Ascetics of Other Faiths

69. Bhikkhus, supposing wandering ascetics of other faiths should ask you, “Friends, there are these three dhammas. What are the three? Attachment (rāga), hatred (dosa), and bewilderment (moha). These, friends, are the three dhammas. Now, friends, what is the distinction, the significance, and the difference among these dhammas. Should such question be put to you by wandering ascetics of other faiths, how would you answer them?

“Venerable Sir, the Bhagavā is the source of the doctrines, the Bhagavā is the guide to the doctrines, the Bhagavā is the repository of the doctrines. Venerable Sir, it would be good if the Bhagavā himself make clear the meaning of what has been said (by the Bhagavā). Having heard (the explanation) from the Bhagavā, the bhikkhus will bear it in mind.”

Bhikkhus, in that case, listen and pay good attention; I shall speak.

“Very well, Venerable Sir,” replied those bhikkhus to the Bhagavā. And the Bhagavā spoke thus;

Bhikkhus, supposing wandering ascetics of other faiths should ask you ‘Friends, there are these three dhammas. What are the three? Attachment, hatred, and bewiderment. These, friends, are the dhammas. Now, friends, what is the distinction, the significances, and the difference among these dhammas? ‘Should such a question be put to you by wandering ascetics of other faiths, you should answer them thus: ‘Friends, attachment is a small fault, but it takes long to disappear; anger is a great fault, but it disappears quickly: bewiderment is a great fault, and it takes long to disappear.

(Should you be asked:) ‘Friends, what is the cause, what is the reason for the arising of attachment that has not yet arisen, and for the growth and development of attachment that has already arisen? you should answer: ‘They are pleasing sense-objects. To one who takes a pleasing sense-object with an improper preception attachment that has not yet arisen arises in him grows and develops. Friends, this is the cause, this is the reason for the arising of attachment that has not yet arisen, and for the growth and development of attachment that has already arisen.

(Should you be asked:) “Friends, what is the cause, what is the reason for the arising of hatred that has not yet arisen, and for the growth and development of hatred that has already arisen? You should answer: They are repugnant sense-objects. To one who takes repugnant sense-object with an improper perception, hatred that has not arisen arises in him, and the hatred that has arisen in him grows and develops. Friends, this is the cause, this is the reason for the arising of hatred that has not yet arisen, and for the growth and development of hatred that has already arisen.

(Should you be asked:) ‘Friends, what is the cause, what is the reason for the non-arising of attachment that has not yet arisen, and for the abandonment of attachment that has already arisen? You should answer: They are displeasing sense-objects. To one who takes a displeasing sense-object

with a proper perception, attachment that has not arisen does not arise, in him and the attachment that has already arisen in him is abandoned. Friends, this is the cause, this is the reason for the non-arising of attachment that has not yet arisen, and for the abandonment of attachment that has already arisen.

(Should you be asked:) 'Friends, what is the cause, what is the reason for the non-arising of hatred that has not yet arisen, and for the abandonment of hatred that has already arisen, 'You should answer: 'It is goodwill, the cause of emancipation of the mind from malevolence. To one who has a proper perception of goodwill, the cause of emancipation of the mind from malevolence, hatred, that has not yet arisen in him not does arise, the hatred that has already arisen in him is abandoned. Friends, this is the cause, this is the reason for the non-arising of hatred that has not yet arisen, and for the abandonment of hatred that has already arisen.

(Should you be asked:) 'Friends, what is the cause, what is the reason for the non-arising of bewilderment that has not yet arisen and for the abandonment of the bewilderment that has already arisen? You should answer: 'It is the right perception of phenomena,' To one who has the right perception of phenomena, bewilderment that has not yet arisen does do arise in him, and the bewilderment that has already arisen in him' is abandoned. This, friends, is the cause, this is the reason for the non-arising of bewilderment that has not yet arisen, and for the abandonment of the bewilderment that has already arisen.

End of the Aññatitthiya Sutta,

The eighth in this vagga

9. AKUSALAMŪLA SUTTA

Discourse on Roots of Demeritoriousness

70. Bhikkhus, there, are these three roots of demeritoriousness, what are the three? Greed is the root of

demeritoriousness; hatred is the root of demeritoriousness; bewilderment is the root of demeritoriousness. Bhikkhus, there is greed which is the root of demeritoriousness. A person with greed performs volitional actions physically, verbally and mentally; those actions are demeritorious. A person with greed, his mind being overwhelmed and oppressed by greed, (thinks 'I am strong, I am able, and unduly causes distress to others by torturing, binding, causing loss of property, humiliating and banishing others; causing such distress is demeritorious. Thus arise in that person various kinds of demeritoriousness born of greed, originating in greed, caused by greed, and conditioned by greed.

“Bhikkhus, there is hatred, which is the root of demeritoriousness. A person with hatred performs volitional actions physically, verbally and mentally; those actions are demeritorious. A person with hatred, his mind being overwhelmed and oppressed by hatred, thinks: 'I am strong; I am able; and unduly causes distress to others by torturing, binding, causing loss of property, humiliating and banishing others; causing such distress is demeritorious. Thus arise in that person various kinds of demeritoriousness born of hatred, caused by hatred, originating in hatred and conditioned by hatred.

Bhikkhus, there is bewilderment which is the root of demeritoriousness. A person with bewilderment performs volitional actions physically, verbally and mentally; those actions are demeritorious. A person with bewilderment, his mind being overwhelmed and oppressed by bewilderment, thinks 'I am strong; I am able; and unduly causes distress to others by torturing, binding, causing loss of property, humiliating and banishing others; causing such distress is demeritorious. Thus arise in that person various kinds of demeritoriousness born of bewilderment, caused by bewilderment, originating in bewilderment and conditioned by bewilderment. Bhikkhus, such a person is called one who speaks at the wrong time, one who speaks an untruth, one who speaks what is not beneficial, one who speaks what is not in accordance with the Doctrine, and one who speaks what is not in accordance with the Discipline.

Bhikkhus, why is such a person called one who speaks at the wrong time, one who speaks an untruth, one who speaks what is not beneficial, one who speaks what is not in accordance with the Doctrine, and one who speaks what is not in accordance with the Discipline? Bhikkhus, this person, thinking, 'I am strong, I am able, 'unduly causes distress to others by torturing, binding, causing loss of property, humiliating and banishing others. When truth is spoken to him he disputes it, does not acknowledge it. When untruth is spoken to him, he does not make an attempt to put it right by saying, 'This is not right because of this, and this is not true because of that, 'That is why such a person is called one who speaks what is not beneficial, one who speaks what is not in accordance with the Doctrine, and who speaks what is not in accordance with the Doctrine, and one who speaks what is not in accordance with the Discipline.

Bhikkhus, such a person, being overwhelmed and oppressed by demeritoriousness which arises from greed and which is evil, lives a miserable life of vexation, agony and burning in this very life; and it is certainly to be expected that he would be reborn in a bad destination after death and dissolution of the body. Such a person, being overwhelmed and oppressed by demeritorious (which arises) from, hatred ...p... (Such a person, being, overwhelmed and oppressed by demeritoriousness which arises from bewilderment and which is evil, lives a miserable life of vexation, agony and burning in this very life, it is certainly to be expected that he would be reborn in a bad destination after death and dissolution of the body.

Bhikkhus, just as sal tree¹, a dhava tree² or a phandana tree³ which is entwined and strangled by three creeper vines ceases to grow, dies, and not only ceases to grow but dies, so also, bhikkhus, such a person being overwhelmed and oppressed

1. Sal (Pentacme Siamensis)

2. Dhava (Duabanga grandifolia)

3. Phandana (Schleichera Oleosa)

by demeritoriousness which arises from greed and which is evil, lives a miserable life of vexation, agony and burning in this very life; it is certainly to be expected that he would be reborn in a bad destination after death and dissolution of the body.

(Such a person being overwhelmed and oppressed by demeritorious which arises) from anger ...p... (Such a person) being overwhelmed and oppressed by demeritoriousness which arises from bewilderment, lives a miserable life of vexation, agony and burning in this very life; it is certainly to be expected that he would be reborn in a bad destination after death and dissolution of the body. Bhikkhus, these are three roots of demeritoriousness.

Bhikkhus, there are these three roots of meritoriousness. What are the three? Non-greed is the root of meritoriousness. non-hatred is the root of meritoriousness; non-bewilderment is the root of meritoriousness. Bhikkhus, there is non-greed which is the root of meritoriousness. A person with non-greed performs volitional activities physically, verbally and mentally; those actions are meritoriousness. A person with non-greed, his mind being not overwhelmed and not oppressed by greed, does not cause undue distress to others by torturing, binding, causing loss of property, humiliating and banishing, with the thought, 'I am strong, I am able. Not causing distress to others is meritorious.' Thus arise in that person various kinds of meritoriousness born of non-greed originating by non-greed, caused in non-greed, and conditioned by non-greed.

Bhikkhus, there is non-hatred which is the root of meritoriousness. A person with non-hatred performs volitional actions physically, verbally, and mentally. Those actions are meritorious. A person with non-hatred, his mind being not overwhelmed and oppressed by anger, does not cause undue distress to others by torturing binding, causing loss of property, humiliating and banishing, with the thought, 'I am able, Not causing distress to others is meritorious.' Thus arise in that person various kinds of meritoriousness born of non-hatred, originating in non-hatred, caused by non-hatred, originating is

non-hatred, caused by non-hatred, originating in non-hatred and conditioned by non-hatred.

Bhikkhus, there is non-bewilderment which is the root of meritoriousness. A person with non-bewilderment performs volitional actions physically, verbally, and mentally. Those actions are meritorious. A person with non-bewilderment, his mind being not overwhelmed and not oppressed by ignorance, does not cause undue distress to others by torturing, binding, causing loss of property, humiliating and banishing, with the thought 'I am strong, I am able. Not causing distress to others is meritorious.' Thus arise in that person various kinds of meritoriousness born of non-bewilderment, caused by non-bewilderment, originating in non-bewilderment and conditioned by non-bewilderment. Bhikkhus, such a person is called one who speaks at the right time, one who speaks the truth, one who speaks what is beneficial, one who speaks in accordance with the Doctrine and who speaks in accordance with the Discipline.

Bhikkhus, why is such a person called one who speaks at the right time, one who speaks the truth, one who speaks what is beneficial, one who speaks in accordance with the Doctrine, and who speaks in accordance with the Discipline? Bhikkhus, this person does not cause undue distress to others by torturing, binding, causing loss of property, humiliating, and banishing with the thought, 'I am strong, I am able,.' When truth is spoken to him, he acknowledges it; does not dispute it. When untruth is spoken to him, he makes an attempt to put it right by saying, 'This is not true because of this, and this is not right because of that.' That is why such a person is called one who speaks at the right time, one who speaks the truth, one who speaks what is beneficial, one who speaks in accordance with the Doctrine and one who speaks in accordance with the Discipline.

Bhikkhus, such a person has got rid of various kinds of demeritoriousness which arise from greed and which is evil; he has cut them off at the roots, has made them like a palm-tree stump, has rendered them incapable of coming into being

again, and has made them impossible to arise in the future. He leads a happy life free from vexation, agony and burning in this very life; he realizes Nibbāna in this very life.

(Such a person has got rid of various kinds of demeritoriousness which arise) from hatred ...p... he realizes Nibbāna in this very life (Such a person has got rid of various kinds of demeritoriousness which arise) from bewilderment ...p... he realizes Nibbāna in this very life.

Bhikkhus, for example, a sal tree, a dhava tree, or a phandana tree is entwined and strangled by three creeper vines. A man might come along carrying a pick-axe and a basket; he might cut off the vines at the base; then he might dig up the ground all around the tree; then, he might remove even the smallest rootlets the size of the stem of usira grass. Suppose he then cuts up the vines into small lengths, splits them and again splinters them into little pieces; he dries these splintered pieces in the wind and the sun, burns them and reduces them into ashes. And suppose he lets the ashes be blown away in a strong wind or be carried away in the swift current of a river. Bhikkhus, when treated thus, the vines would become completely uprooted, would be made like a palm-tree stump, rendered incapable of coming into being again, and made impossible to arise in the future. Similarly, bhikkhus, such a person has got rid of various kinds of demeritoriousness which arise from greed which is evil, he has cut them off at the roots, has made them like a palm-tree stump, has rendered them incapable of coming into being again and has made them impossible to arise in the future. He leads a happy life free from vexation, agony and burning in this very life; he realizes Nibbāna in this very life.

(Such a person has got rid of various kinds of demeritoriousness which arise) from hatred ...p... (Such a person has got rid of or various kinds of demeritoriousness which arise) from bewilderment and which is evil; he has cut them off at the roots, has made them like a palm-tree stump, has rendered them incapable of coming into being again and has made them impossible to arise in the future. He leads a

happy life free from vexation, agony and burning in this very life; he realizes Nibbāna in this very life. Bhikkhus, these are the three roots of meritoriousness.

End of the Akusalamūla Sutta

the ninth in this vagga.

10. UPOSATHA SUTTA

Discourse on Uposatha Precepts

71. Thus have I heard:

At one time, the Bhagavā was residing in Pubbārāma the pinnacled monastery donated by Migāramātā¹. Then on uposatha day² Visākhā, Migāra's mother, approached the Bhagavā; then, having made obeisance to the Bhagavā, she sat in a suitable place. To Visākhā, Migāra's mother, who was thus seated, the Bhagavā said, 'Now Visakhā, where have you come from at this noontime of the day?' "Venerable Sir, today is an uposatha day, and I am observing the uposatha precepts."

Visākhā, there are these three kinds of uposatha.

What are the three? Cowherd uposatha, Nigaṇṭha uposatha, and Ariya uposatha. Visākhā, what is the cowherd uposatha? Visākhā, just as a cowherd, after delivering the cattle back to the owner in the evening, reflects, 'Today, the cattle grazed in such and such a place, and they drank water in such and such a place, tomorrow, they shall graze in such and such a place, and they shall drink water in such and such

1. Migāramātā: Migāra's mother: Another name for Visākhā, who was the daughter-in-law of the rich man Migārā of Sāvattī. She came to be known as Migāramātā because her father-in-law called her 'Mother'.

2. uposatha day: In the Buddha's Teaching the days on which the eight moral precepts are observed are called uposatha (sabbath) days. The eighth and the fifteenth days of the waxing half of the lunar month as well as the eighth and the fourteenth or the fifteenth days of the waning half of the lunar month are uposatha days.

a place, so also, Visākhā, in this Teaching, a certain person who observes uposatha precepts, reflects, “Today, I ate such and such hard food, and I ate such and such soft food; tomorrow, I shall eat such and such hard food and I shall eat such and such soft food. That person passes the day with the mind steeped in covetousness. Visākhā, such is the cowherd uposatha, Visākhā, the cowherd uposatha, which is thus observed, is not of great benefit, not of great advantage, not of great splendour, and not all-pervading.

“Visākhā, what is the Nigaṇṭha uposatha? Visākhā, there are samaṇas known as nigaṇṭhas. They make a disciple observe uposatha precepts, saying thus: “Come, O man, lay aside your stick or weapon with regard to beings living beyond a hundred yojanās in the east; lay aside your stick or weapon with regard to being sleeping beyond a hundred yojanās in the west; lay aside your stick or weapon with regard to beings living beyond a hundred yojanās in the north, lay aside your stick or weapon with regard to beings living beyond a hundred yojanās in the south. In this manner they tell him to be merciful and compassionate towards some beings. But with regard to some, they tell him not to be merciful or compassionate. On uposatha days, they make him observe uposatha precepts, saying, “Come O man, discard all your clothes and say. ‘I have no concern for any person in any place; I have no concern for any property, whether internal or external. “Even though the disciple is told to observe these precepts, his parents also know. ‘This is our son’, and he also knows: ‘These are my parents.’ His wife knows: ‘This is my husband, and he also knows: “This is my wife. ‘His slaves and servants know. In this way, the instruction to observe the truth turns out to be instruction to observe the untruth; I say that this observance of his in accordance with that instruction is the observance of untruth. When the night is over, that person uses his property again without being given him; this, I say, is ‘taking what is not given.’ Visākhā, such is the Nigaṇṭha uposatha. Visākhā, the Nigaṇṭha uposatha which is thus observed is not of great benefit, not of great advantage not of great splendour, and not all-pervading. (2)

Visākhā, what is the ariya uposatha? Visākhā, there is purification of a defiled mind by making an effort¹. How, Visākhā, is a defiled mind purified by making an effort? In this Teaching, Visākhā, an ariya disciple reflects upon the supreme attributes of the Tathāgata. The mind of that person who reflects upon the supreme attributes of the Tathagata is thus purified, and gladness arises in him; the impurities that defile the mind disappear. Visākhā it is like a dirty head being cleansed by making an effort.

How, Visākhā, is a dirty head cleansed by making an effort? A dirty head is cleansed by means of shampoo powder, by means of sandsoap, by means of water, and through adequate effort of a person. Visākhā, in this way, is a dirty head cleansed by making an effort?

How, Visākhā, is a defiled mind purified by making an effort? in this Teaching, Visākhā, an ariyā disciple reflects upon the (supreme attributes of) the Tathāgathā, thus:

‘Thus indeed is the Bhagavā, worthy of special veneration, truly comprehending the dhammas by his own intellect and insight, possessing penetrative knowledge and perfect course of practice, speaking only what is beneficial and true, knowing all three lokas (worlds), incomparable in taming those who deserve to be tamed, the Teacher of devas and men, the Enlightened One knowing and teaching the Four Ariya Truths, the Most Exalted.’

The mind of that person who reflects upon the supreme attributes of the Tathāgatha is purified, and gladness arises in him; the impurities that defile the mind disappear. Visākhā, it is like a dirty head being cleansed by making an effort.

1. Here, the question is ‘What is the ariya uposatha?’ In this context, the text begins the answer with the subject of purifying the defiled mind before taking up the precepts. This is because, taking up the precepts with a purified mind brings about great benefit and advantage whereas doing so with an unpurified mind does not have the same effect. (The Commentary)

How, Visākhā, is a dirty head cleansed by making an effort? A dirty head is cleansed by means of shampoo powder, by means of sandsoap, by means of water, and through adequate effort of a person. In this way, Visākhā, is a dirty head cleansed by making an effort. How, Visākhā, is a defiled mind purified by making an effort? In this Teaching, Visākhā, an ariyā disciple reflects upon the supreme attributes of the Tathāgata, thus;

‘Thus indeed is the Bhagavā, worthy of special veneration, truly comprehending the dhammas by his own intellect and insight, possessing penetrative knowledge and perfect course of practice, speaking only what is beneficial and true, knowing all three lokas (worlds), incomparable in taming those who deserve to be tamed, the Teacher of devas and men, the Enlightened One, knowing and teaching the Four Ariya Truths, the Most Exalted.’

The mind of that person who reflects upon the supreme attributes of the Tathāgata is purified, and gladness arises in him; the impurities that defile the mind disappear, Visākhā, that Ariya disciple is called one who observes the Brahma uposatha¹, one who abides with the Brahmā, one whose mind is purified by reflecting upon the supreme attributes of the Brahmā, one in whom gladness arises; and one in whom impurities that defile the mind have disappeared. In this way, Visākhā, is a defiled mind purified by making an effort. (3A)

Visākhā, a defiled mind is purified by making an effort. How, Visākhā, is a defiled mind purified by making an effort? Visākhā, an ariya disciple reflects upon the supreme attributes of the Dhamma, thus:

‘The dhamma which is well-expounded by the Bhagavā is personally apperceivable; it is not delayed in its results; its

1. Brahmā Uposatha: Observe the uposatha precepts after purification of the mind, reflecting upon the supreme attributes of the Buddha. In this context, brahmā means the Buddha-Likewise, dhammuposatha and samghuposatha the modes of observance of uposatha precepts after reflecting on the attributes of the dhamma, the samgha respectively.

truths can be tested by anyone; it is worthy of being perpetually borne in mind; and its truth can be realized and experienced by the ariyas individually by their own effort and practice.'

The mind of that person who reflects upon the supreme attributes of the dhamma is purified, and gladness arises in him; the impurities that defile the mind disappear. Visākhā, it is like a dirty body being cleansed by making an effort.

"Visākhā, how is a dirty body washed clean by making an effort? A dirty body washed by means of pumice stone, by means of bathing soap power, by means of water and through adequate effort of a person. Visākhā, in this way is a dirty body washed clean by making an effort. How, Visākhā, is a defiled mind purified by making an effort. How, Visākhā, is a defiled mind purified by making an effort? Visākhā, an ariya disciple reflects upon the supreme attributes of the dhamma" thus:

'The dhamma which is well-expounded by the Bhagavā is personally apperceivable; it is not delayed in its results; its truths can be tested by anyone; it is worthy of being perpetually borne in mind; and its truth can realized and experienced by the ariyas individually (by their own effort and practice).'

The mind of that person who reflects upon the supreme attributes of the Dhamma is purified, and gladness arises in him the impurities that defile the mind disappear. Visākhā, that ariya disciple is called one who observes the Dhamma Uposatha, one who abides with the dhamma, one in whom gladness arises; and one in whom impurities that defile the mind have disappeared. In this way, Visākhā, is a defiled mind purified by making an effort. (3B)

"In this Teaching Visākhā, a defiled mind is purified by making an effort. How, Visākhā, is a defiled mind purified by making an effort? Visākhā, an ariya disciple contemplates on the supreme attributes to the Saṃgha:

'The disciples of the Bhagavā, the Saṃgha, are endowed with the right practice; they are endowed with straightforward uprightness (in that they follow the straight Middle Way); they are endowed with right conduct (in that their practice is directed to the realization of Nibbāna) they are endowed with

correctness in practice; the disciples of the Bhagavā, the Saṃgha, consisting of eight categories or four pairs of disciples, are worthy of offerings brought even from afar, are worthy of offerings specially set aside for guests, are worthy of offerings donated for wellbeing in the future existences; they are worthy of receiving obeisance; they are the incomparable fertile field for all to sow the seeds of merit.'

The mind of that person who reflects upon the supreme attributes of the Saṃgha is purified, and gladness arises in him; the impurities that defile the mind disappear. Visākhā, it is like a soiled piece of cloth being cleansed by making an effort.

How, Visākhā, is a piece of soiled cloth cleansed by making an effort? A piece of soiled cloth is cleansed by means of steam, by means of soap, by means of cow urine, by means of water, and through adequate effort of a person. Similarly, Visākhā, a defiled mind is purified by an effort.

How, Visākhā, is a defiled mind purified by making an effort? In this teaching, Visākhā, an ariya disciple reflects upon the supreme attributes of the Saṃgha, thus 'The disciples of the Bhagavā, the Saṃgha, are endowed with the right practice; they are endowed with straightforward uprightness (in that they follow the straight Middle Way); they are endowed with right conduct (in that their practice is directed to the realization of Nibbāna); they are endowed with correctness in practice. The disciples of the Bhagavā, the Saṃgha, consisting of eight categories or four pairs of disciples, are worthy of offerings brought even from afar, are worthy of offerings specially set aside for guests, are worthy of offerings donated for well-being in the future existences; they are worthy of receiving obeisance; they are the incomparable fertile field for all to sow the seeds of merit.'

The mind of that person who reflects upon the supreme attributes of the Saṃgha is purified, and gladness arises in him; the impurities that defile the mind disappear. Visākhā, that ariya disciple is called one who observes Saṃgha Uposatha, one who abides with the Saṃgha, one whose mind is purified by reflecting upon the supreme attributes the Saṃgha, one in

whom gladness arises, and one in whom impurities that defile the mind have disappeared. In this way, Visākhā, is a defiled mind purified.(3C)

Visākhā, a defiled mind is purified by making an effort. How, Visākhā, is a defiled mind purified by making an effort? In this Teaching Visākhā, an ariya disciple reflects upon his own morality (Sīla)¹ which is unbroken, intact, unblemished, and unspotted, which leads to liberation (from the bonds of craving), which is praised by the wise, which is not subject to craving and wrong view, and which is conducive to concentration of mind. The mind of that person who reflects upon his own morality is purified, and gladness arises in him, the impurities that defile the mind disappear, Visākhā, it is like a foggy mirror being cleansed by making an effort.

How, Visākhā, is a foggy mirror being cleansed by making an effort? A foggy mirror is cleansed by means of oil, by means of ash, by means of horse-hair brush, and through adequate effort of a person. In this way, Visākhā, is a foggy mirror cleansed by making an effort. Similarly, Visākhā, a defiled mind is purified by making an effort.

How, Visākhā, is a defiled mind purified by making an effort? In this Teaching, Visākhā, an ariya disciple reflects upon his own morality (Sīla) which is unbroken, ...p... and which is conducive to concentration of mind. The mind of that person who reflects upon his own morality is purified, and gladness arises in him; impurities that defile the mind disappear. Visākhā, that ariya disciple is called one who observes the Sīla Uposatha, one who abides with morality (Sīla), one whose mind is purified by reflecting upon his own morality, one in whom gladness arises, and one in whom impurities that defile the mind have disappeared, In this way, Visākhā, is a defiled mind purified.(3D)

Visākhā, a defiled mind is purified by making an effort. How, Visākhā, is a defiled mind purified by making an

1. his own morality (Sīla): The Kind of morality, proper to him, i.e., a layman's morality (observance of precepts) if he is a layman, or recluse's morality if he is a recluse.

effort? In this Teaching, Visākhā, an ariya disciple reflects upon the devas¹: ‘There are Cātumahārājikā devas, Tāvātimsā devas, Yāmā devas, Tusitā devas, Nimmānarati devas, Paranimmita-vasavatti devas, devas of the lower Brahmakāyikā devas, and the devas higher than Brahmakāyikā devas. Those devas are endowed with morality and are reborn in those deva abodes after passing away from this human world; I too, have such morality. Those devas are endowed with Learning and are reborn in those deva abodes after passing away from this human world; I, too, have such Learning. Those devas are endowed with Generosity and are reborn in those deva abodes after passing away from this human world; I, too, have such Generosity. Those devas are endowed with Wisdom and are reborn in those devas abodes after passing away from this human world; I, too have such Wisdom.

The mind of that person who reflects upon his own virtues of Conviction, Morality, Learning, Generosity and Wisdom, as well as those of the devas, is purified, and gladness arises in him; the impurities that defile the mind disappear, Visākhā, it is like purifying tarnished gold by making an effort.

How, Visākhā, is tarnished gold purified by making an effort? Tarnished gold is purified by means furnace, by means of salt earth, by means of red chalk, and by means of a blow-pipe and tongs and through adequate efforts of a person. In this way Visākhā, is tarnished gold purified. Similarly, Visākhā, a defiled mind is purified by making an effort.

How, Visākhā, is a defiled mind purified by making an effort? Visākhā, an ariya disciple reflects upon the deva: ‘There are Cātumahārājikā deva, Tāvātimsā devas...p... and the devas higher than the Brahmakāyikā devas. Those devas are endowed with Conviction and are reborn in those devas abodes after passing from this human world; I, too have such Conviction. Those devas are endowed with Morality... with learning ...with Generosity... with Wisdom and are reborn in

1. Call upon the devas as witness and reflects upon has Conviction (saddhā) etc (the Commentary)

those deva abodes after passing away from the human world: I, too have such Wisdom.

The mind of that person who reflects upon his own Conviction, Morality, Learning, Generosity and Wisdom, as well as those of the devas..., is purified, and gladness arises in him, the impurities that defile the mind disappear. Visākhā, that ariya disciple is called one who observes the Devatā Uposatha, who abides with the devas, whose mind is purified by reflecting upon the devas, one in whom gladness arises, and one in whom impurities that defile the mind have disappeared. In this way, Visākhā, is a defiled mind purified by making an effort. (3E)

Visākhā, that ariya disciple (who has purified his mind) reflects thus: 'The arahats, as long as they live, abandon killing, and abstain from destroying life; they have laid aside the stick and the weapon; they are ashamed to do evil; they dwell with compassion, solicitude for the welfare of all living beings. Today, I, too, throughout this day and this night, shall abandon killing, and shall abstain from destroying life; I shall lay aside the stick and the weapon; I shall be ashamed to do evil; I shall dwell with compassion and solicitude for the welfare of all living beings. I shall follow the example of the arahats regarding this factor and I shall have observed the uposatha.

The arahats, as long as they live, abandon taking what is not given, and abstain from taking what is not given; they accept only what is given, wishing to receive only what is given; they dwell establishing themselves in purity by not committing theft. Today I, too, throughout this day and this night, shall abandon taking what is not given, and shall abstain from taking what is not given; I shall accept only what is given, wishing to receive only what is given; I shall dwell establishing myself in purity by not committing theft. I shall follow the example of the arahats regarding this factor too, and I shall have observed the uposatha.

The arahats, as long as they live, abandon unchastity and practise chastity remaining virtuous; and I shall abstain from sexual intercourse, the practice of lay people. Today I,

that reckoning is one month, and twelve months by that reckoning is one year; the life-span of the Tāvatiṃsā devas is a thousand years by that reckoning. In this matter, Visākhā, it is possible that some woman or man who has observed this Uposatha comprising eight factors, after death and dissolution of the body, would be reborn in the company of the Tāvatiṃsa devas. It is with reference to this, Visākhā, that I have said that the pleasures of kingship in the human world is trifling compared to the pleasures of the devas.

Visākhā, two hundred years of human beings is equal to a single night-and-day of the Yāmā devas; thirty days by that reckoning is one month, and twelve months by that reckoning is one year; the life-span of the Yāmā devas is two thousand years by that reckoning. In this matter, Visākhā, it is possible that some woman or man who has observed this Uposatha comprising eight factors, after death and dissolution of the body, would be reborn in the company of Yāmā devas. It is with reference to this, Visākhā, that I have said that the pleasures of kingship in the human world is trifling compared to the pleasures of the devās.

Visākhā, four hundred years of human beings is equal to a single night-and-day of the Tusitā devas; thirty days by that reckoning is one month, and twelve months by that reckoning is one year; the life-span of the Tusitā devas is four thousand years by that reckoning. In this matter, Visākhā, it is possible that some woman or man who has observed this uposatha comprising eight factors, after death and dissolution of the body, would be reborn in the company of Tusitā devas. It is with reference to this, Visākhā, that I have said that the pleasures of kingship in the human world is trifling compared to the pleasures of the devas.

Visākhā, eight hundred years of human beings is equal to a single night-and-day of the Nimmānarati devā; thirty days by that reckoning is one month and by that reckoning is one year; the life-span of the Nimmānarati devas is eight thousand years by that reckoning. In this matter Visākhā, it is possible that some woman or man, who has observed this Uposatha

comprising eight factors, after death and dissolution of the body, would be reborn in the company of the Nimmānarati devas. It is with reference to this, Visākhā, that I have said that the pleasures of kingship in the human world is trifling compared to the pleasures of the devas.

Visākhā, one thousand and six hundred years of the human beings is equal to a single night-and-day of the Paranimmitavasavattī devas; thirty days by that reckoning is one month, and twelve months by that reckoning is one year; the life-span of the Paranimmitavasavattī devas is sixteen thousand years by that reckoning. In this matter, Visākhā, it is possible that some woman or man who has observed this uposatha comprising eight factors, after death and dissolution of the body, would be reborn in the company of the Paranimmitavasavattī devas. It is with reference to this, Visākhā, that I have said that the pleasures of kingship in the human world is trifling compared to the pleasures of the devas.

One (who observes the Uposatha) comprising
the eight factors

should not take the life of others;

should not take what is not given,

should not tell lies,

should not take intoxicating drinks.

should abstain from the unchaste practice of
sexual intercourse,

should not take food after mid-day and at
night.

He should abstain from wearing flowers and
using perfumes,

should sleep on a low cot, or on suitably
prepared ground, or on a grass mat.

It is said that this is the Uposatha of eight-
factors which the Buddha who has reached
the end of dukkha prescribes. They that roam
the skies, dispelling darkness and illuminating
all quarters shine in the sky.

In this universe (where the moon and the sun shine) there are treasures called mother-of-pearl, ruby, lapis lazuli which bring good luck, nugget gold¹, lustrous gold², sterling gold³ and haṭaka gold⁴.

These treasures are not worth a sixteenth part of the observance of the Uposatha comprising eight factors, just as the glow of all the stars cannot match a sixteenth part of the brilliance of the moon.

Therefore, a woman or a man with morality should observe the Uposatha of eight factors; having acquired the merit resulting in happiness, one is free from blame and gets to the world of the devas.

End of the Uposatha Sutta.

The tenth in this Vagga.

End of the Mahā Vagga.

The Second Vagga in the Second Sub-division containing fifty-two suttas.

1. Siṅgī suvaṇṇam : gold found in the shape of cow's horn

2. Kañcanam: gold found in the mountains

3. Jatarūpam: gold like the complexion of the Buddha

4. Haṭaka: gold brought by ants.

Namo tassa bhaghavato arahato sammāsbuddhassa

III. DUTIYA PANNṆĀSAKA

viii. Ānanda Vagga

1. Channa Sutta
2. Ājīvaka Sutta
3. Mahānāmasakka Sutta
4. Nigaṇṭha Sutta
5. Nivesaka Sutta
6. Paṭhama Bhava Sutta
7. Dutiya Bhava Sutta
8. Sīlabbata Sutta
9. Gandhajāta Sutta
10. Cūḷanikā Sutta

VIII. ĀNANDA VAGGA**1. Channa Sutta****Discourse to Channa**

72. At one time, the Bhagavā was staying at the Jetavana Monastery of Anāthapiṇḍika in Sāvattī. At that time a wandering ascetic named Channa approached the Venerable Ānanda and exchanged greetings with the Venerable Ānanda. Having said courteous words of felicitation, the wandering ascetic Channa sat in a suitable place and said to the Venerable Ānanda: “Friend Ānanda, do you proclaim abandonment of attachment, abandonment of hatred and abandonment of bewilderment?”

Friend Channa, we do proclaim abandonment of attachment, abandonment of hatred and abandonment of bewilderment.

Friend Ānanda, what fault do you see in attachment in proclaiming abandonment of it? What fault do you see in proclaiming abandonment of it?

“Friend Channa, a person with attachment who is oppressed by attachment, and whose mind is overcome by attachment thinks of doing harm to himself, thinks of doing harm to others, and thinks of doing harm to both himself and others; he experiences mental pain and distress. When attachment is got rid of, he does not think of doing harm to himself, does not think of doing harm to others, and does not think of doing harm to both himself and others. He does not experience, mental pain and distress.

Friend Channa, a person with attachment who is oppressed by attachment and whose mind is overcome by attachment does evil, speaks evil and thinks evil. When attachment is got rid of, one does not do evil, does not speak evil, and does not think evil.

Friend Channa, a person with attachment, who is oppressed by attachment, and whose mind is overcome by

attachment, does not know fundamentally and truly his own interest, does not know fundamentally and truly the interest of others, does not know fundamentally and truly both his own and others' interest. When attachment is got rid of one knows fundamentally and truly the interest of others, and knows fundamentally and truly both his own and others' interest.

Friend Channa, attachment causes blindness, causes lack of vision; causes lack of wisdom; it impedes wisdom; it is vexatious; and it is not conducive to Nibbāna.

Friend Channa, a person with hatred...p... .

Friend Channa, a person with bewilderment, who is oppressed by bewilderment and whose mind is overcome by bewilderment, thinks of doing harm to himself, thinks of doing harm to others, and thinks of doing harm to both himself and others; he experiences mental pain and distress. When bewilderment is got rid of, and does not think of doing harm to himself, does not think of doing harm to others, and does not think of doing harm to both himself and others; and does not experience mental pain and distress.

Friend Channa, a person with bewilderment, who is oppressed by bewilderment, and whose mind is overcome by bewilderment does evil, speaks evil and thinks evil: when bewilderment is got rid of, one does not do evil, does not speak evil and does not think evil.

Friend Channa, a person with bewilderment, who is oppressed by bewilderment, and whose mind is overcome by bewilderment, does not know fundamentally and truly his own interest, does not know fundamentally and truly the interest of others and does not know fundamentally, and truly both his own and others' interest. When bewilderment is got rid of one knows fundamentally and truly one's own interest, knows fundamentally and truly the interest of others, and knows fundamentally and truly both his own and others' interest.

Friend Channa, bewilderment causes blindness, causes lack of vision, causes lack of wisdom, it impedes wisdom, it is vexations, and it is not conducive to Nibbāna.

Friend Channa, we prescribe abandonment of attachment because we see such faults in attachment; we prescribe abandonment of hatred because we see such faults in hatred; we prescribe abandonment of bewilderment because we see such faults in bewilderment.

“Friend Ānanda, is there a way, is there a practice for abandonment, of attachment, hatred and bewilderment?”

“Friend Channa, there is a way, there is a practice for abandonment of attachment, hatred and bewilderment.”

“Friend Ānanda, what is the way, what is the practice or abandonment of attachment, hatred, and bewilderment?”

“Friend Channa, it is the Ariya Path of Eight Constitutents? namely, Right View ...p... Right Concentration. Friends, this is the way, this is the practice for abandonment of attachment, hatred, and bewilderment.

“Friend Ānanda, good indeed is the way, good indeed is the practice for abandonment of attachment, hatred and bewilderment. If it be so Ānanda, you should be mindful.

End of the Channa Sutta
the first in this vagga

2. ĀJIVAKA SUTTA

Discourse to a Follower of Ājivaka

73. At one time, the Venerable Ānanda was residing at the monastery of Gositārāma in the kingdom of Kosambi. At that time a certain householder who was follower of a naked ascetic (Ājivaka) approached the Venerable Ānanda, and having made obeisance, sat in suitable place and said, “Venerable Ānanda, whose dhamma is well-taught? Who follow the right practice? And who have done well (what needs to be done) in this world?”

“Householder, in this matter, I shall ask you a question; you can answer as it pleases you. Householder, what do you think of this? Certain people teach abandonment of attachment,

teach abandonment of hatred, and teach abandonment of bewilderment. Is their dhamma well-taught or not? What is your opinion in this matter?"

"Venerable Sir, certain people teach abandonment of attachment, teach abandonment of hatred, and teach abandonment of bewilderment. Their dhamma is well-taught. This is my opinion in this matter."

"Householder, what do you think of this? Certain people take up the practice for abandonment of attachment, take up the practice for abandonment of hatred, and take up the practice for abandonment of bewilderment. Do they follow the right practice in this world, or do they not? What is your opinion in this matter?" Venerable Sir, certain people take up the practice for the abandonment of attachment, take up the practice for abandonment of hatred and take up the practice for abandonment of bewilderment. They follow the right practice in this world. This is my opinion in this matter."

"Householder, what do you think of this? Certain people have abandoned attachment; they have cut off its roots, have made it like a palm tree stump, have rendered it incapable of coming into being again, and have made it impossible to rise in the future. Certain people have abandoned bewilderment; they have cut off its roots, have made it like a palm-tree stump, have rendered it incapable of coming into being again, and have made it impossible to rise in the future. Certain people have abandoned hatred; they have cut off its roots, have made it like a palm tree stump, rendered it incapable of coming into being again, and have made it impossible to rise in the future. Have they done well (what needs to be done) in this world, or have they not? What is your opinion in this matter?"

"Venerable Sir, certain people have abandoned attachment; they have cut off its roots, have made it like a palm-tree stump, have rendered it incapable of coming into being again, and have made it impossible to rise in the future. Certain people have abandoned hatred ...p... . Certain people have abandoned bewilderment; they have cut off its roots, have

made it like a palm-tree stump, have rendered it incapable coming into being again, and have made it impossible to rise in the future. They have done well (what needs to be done) in this world. This is my opinion in this matter.'

"Householder, when you say: "Venerable Sir, certain people teach abandonment of attachment, teach abandonment of hatred, and teach abandonment of bewilderment. Their dhamma is well-taught, "you yourself have answered your question. When you say: "Venerable Sir, certain people practise for the abandonment of the attachment, practise for the abandonment of hatred and practise for the abandonment of bewilderment; they follow the right practice in this world, "you yourself have answered your question. When you say; 'Venerable Sir, certain people have abandoned attachment, they have cut off its root, have made it like a palm-tree stump, have rendered it incapable of coming into being again, and have made it impossible to rise in the future. Certain people have abandoned hatred ...p... Certain people have abandoned bewilderment; they have cut off its roots, have made it like a palm-tree stump, have rendered it incapable of coming into being again, and have made it impossible to rise in the future. They have done well (what needs to be done) in this world', you yourself have answered your question.

"How marvellous, Venerable Sir! How wonderful Venerable Sir! You have not extolled your own doctrine, nor have you disparaged others' doctrines. You have revealed the dhamma, based only on facts. You have also given the answer (to my questions). You have not involved yourself in this matter.

Venerable Ānanda, you teach abandonment of attachment, ...p... of hatred, and teach abandonment of bewilderment. Venerable Sir, your dhamma is well-taught.

Venerable Ānanda, you teach abandonment of attachment, ...p... of hatred, and teach abandonment bewilderment. Venerable Sir, your dhamma is well-taught.

Venerable Ānanda, you practise for the abandonment of attachment ...p... of hatred, and practise for the abandonment

of bewilderment. Venerable Sir, you follow the right practice in this world.

Venerable Ānanda, you have abandoned attachment; you have cut off its roots, have made like a palm-tree stump, have rendered it incapable of coming into being again, and have made it impossible to rise in the future. You have abandoned hatred ...p... you have abandoned bewilderment; you have cut off its roots have made it like a palm-tree stump, have rendered it incapable of coming into being again, and have made it impossible to rise in the future. You have done well (what needs to be done) in this world.

“Venerable Sir, Excellent is the Dhamma! Venerable Sir! Excellent is the Dhamma! Venerable Sir, it is as if one turns up what lies upside down, as if one uncovers what lies covered, as if one shows the way to another who is lost, as if one holds up a lamp in the darkness for those with eyes to see visible objects. Similarly, the Venerable Ānanda has explained the dhamma in many ways. Venerable Ānanda. I take refuge in the Bhagavā. I take refuge in the Dhamma, I take refuge in the Saṃgha. May the Venerable Ānanda accept me as a lay disciple who has taken refuge in the Buddha, the Dhamma, and bhikkhu saṃgha from today onwards till the end of my life.

End of the Ājīvaka Sutta

The second in this vagga.

3. MAHĀNĀMASAKKA SUTTA

Discourse to Mahānāma the Sakyan

74. Thus have I heard:

At one time, the Bhagavā was staying at the Nigrodhārāma monastery in Kapilavatthu in the country of the Sakyans. At that time the Bhagavā had recently recovered from an illness and was convalescing. At that time a Sakyan prince named Mahānāma approached the Bhagavā and having made obisance, sat in a suitable place, and said to the

Bhagavā thus: Venerable Sir, I have long known that the Bhagavā has taught: ‘Wisdom arises in one who has concentration, and it does not arise in one who has no concentration. Venerable Sir, is it that concentration comes first and wisdom comes next, or is it that wisdom comes first and concentration comes next?’ Then, it occurred to the Venerable Ānanda thus: ‘The Bhagavā-having recently recovered from an illness was convalescing and this Sakyan prince Mahānāma is asking the Bhagavā a question on a profound matter. I had better take the Sakyan prince away to a suitable place and teach him the dhamma.

Then the Venerable Ānanda took the Sakyan prince Mahānāma by the arm led him to a suitable place, and said to him thus: “Mahānāma, the Bhagavā has expounded on the morality of the sekha;¹ the Bhagava also has expounded on the morality of the asekha,² the Bhagavā has expounded on the concentration of the sekha, the Bhagavā has also expounded on the concentration of the asekha. The Bhagavā has expounded on the wisdom of the sekha, the Bhagavā has also expounded on the wisdom of the asekha.

Mahānāma, what is the morality of the sekha? Mahānāma, a bhikkhu in this Teaching has perfect morality; he observes restraints according to the fundamental principle of Pātimokkha³ ...p... he fully observes the precepts (of the Discipline). This, Mahānāma, is the morality of the sekha.

Mahānāma, what is the concentration of the sekha; Mahānāma, in this Teaching, a bhikkhu being detached from sense-pleasures ...p... achieves and remains in the fourth jhāna.

1. Sekha: The term used for the first seven of the eight Ariyapuggalas, ie, Sotapannas (Stream-Enterers), Sakadāgāmīs (Once Returners), Anāgāmīs (Non-Returners) and those who have attained the final Magga Insight but have not yet Arahatta Fruition are regarded as sekhas.

2. Asekha: The eighth Ariyapuggala, ie, the Arahāt.

3. Patimokkha a set fundamental instructions on conduct and attitude to be followed by every bhikkhu.

* For full context of the omissions, see Majjhima Nikāya, Majjihimapanā-sa, Sekha Sutta.

This, Mahānāma, is called the concentration of the sekha. What Mahānāma, is the wisdom of the sekha? In this Teaching Mahānāma a bhikkhu comprehends as it really is. This is dukkha ...p... In this Teaching, ...p... this is way leading to the cessation of dukkha. This Mahānāma, is called the wisdom of the sekha.

Mahānāma, that ariya disciple thus possessed of the Morality, thus possessed of the concentration, and thus possessed of the wisdom, in this very life, knows by himself through Magga Insight, attains to and remains in the emancipation of mind freed of āsavas because of their extinction. In this way, Mahānāma, the Bhagavā has expounded on the morality of sekha, the Bhagavā has also expounded on the morality of the asekha. The Bhagavā has expounded on the concentration of the sekha the Bhagavā has also expounded on the concentration of the a sekha, the Bhagavā has expounded on the wisdom of the sekha the Bhagavā has also expounded on the wisdom of the asekha.

End of the Mahānāma Sutta

the third in this vagga.

4. NIGANṬHA SUTTA

Discourse relating to 'Nigaṇṭha'

75. At one time, the Venerable Ānanda was residing at the pinnacled monastery in Mahāvana Grove in Vesālī. At that time, the Licchavi Princes Abhaya and Paṇḍitakumāraka approached the Venerable Ānanda, and having made obeisance, sat in a suitable place. Having thus seated, the Licchavi prince Abhaya said to the Venerable Ānanda, "Venerable Sir, the naked ascetic Nāṭaputta claims that he knows all and sees all dhammas; that he professes having perfect knowledge and vision, by saying, whether I am walking, or standing, or

sleeping, or awake, my knowledge and wisdom are constantly and continually present.

That ascetic declares destruction of old Kamma by austerity and eradication of the cause of new Kamma by not doing them; because Kamma is thus exhausted, dukkha is exhausted; because dukkha is exhausted, Sensation is exhausted: because Sensation is exhausted, all dukkha will become extinct. Thus, through the practice of purity that destroys defilements which is personally apperceivable, one overcomes (the miserable round of rebirths).

“Venerable Sir, how does the Bhagavā teach in this matter?”

“Abhaya, there are these three pure practices that are non-decaying, taught well by the Bhagavā, the All-knowing, who knows and sees all, the All-seeing, the Perfectly Self-Enlightened, for the purification (of the mind) of beings, for overcoming sorrow and lamentation for the complete destruction of (physical) pain and (mental) distress, for the attainment of Ariya Magga, and for the realization of Nibbāna. What are the three?

In this Teaching, Abhaya, a bhikkhu has perfect morality ...p... fully observes the precepts (of the Discipline). That bhikkhu does not commit new Kamma; he exhausts old Kamma by going through them as and when he comes into contact with them. This is pure practice which is (non-decaying), (personally apperceivable), not delayed in its results, capable of standing investigation, worthy of being perpetually borne in mind, and can be realized by the Ariyas individually (by their own effort and practice).

“Abhya, that bhikkhu who is thus endowed with morality, being detached from sense pleasures ...p... achieves and remains in the fourth jhāna. That bhikkhu does not commit new Kamma; he exhausts old Kamma by going through them as he comes into contact with them. This is the practice that is personally apperceivable, that is non decaying, not delayed in its results, capable of standing investigation worthy of being

perpetually borne in mind, and can be realized by the Ariyas individually.

“Abhaya, that bhikkhu who is thus endowed with Concentration attains and remains in the emancipation of mind and in the emancipation by Insight, which are free of āsavas because of their extinction through realization of Magga Insight by himself in this very life. The bhikkhu does not commit new Kamma; he exhausts old Kamma by going through them as and when he comes into contact with them. This is the practice that is personally apperceivable, that is non-decaying, not delayed in its results, capable of standing investigation, worthy of being perpetually borne in mind, and can be realized by the Ariyas individually. Abhaya, these are the three pure practices that destroy defilements, taught well by the Bhagavā, the All-knowing, the All-seeing, the Homage-Worthy, the Perfectly Self-Enlightened, for purification (of the mind) of beings, for overcoming sorrow and lamentation, for the complete destruction of (physical) pain and (mental) distress, for the attainment of Ariya Magga, and for the realization of Nibbāna.

When this was said, the Licchavi-prince Paṇḍitakumāraka said to Licchavi Prince Abhaya, “Friend Abhaya, why don't you rejoice in the well-said words of the Venerable Ānanda as being well-said?” Friend, Paṇḍitakumāraka, how could I not rejoice in the well-said words of the Venerable Ānanda as being well-said? The head of one who does not rejoice in the well-said words of the Venerable Ānanda as being well-said would fall to pieces.

End of the Nigaṇṭha Sutta

the fourth in this Vagga.

5. NIVESAKA SUTTA

Discourse on Abiding in the Three Gems

76. At that time, the Venerable Ānanda approached the Bhagavā and having made obeisance to the Bhagavā, sat in a suitable place. To the Venerable Ānanda who was seated thus, the Bhagavā said: Ānanda, should you have compassion on friends, companions, relatives and kinsmen, should you think that they would listen to you, Ānanda, you should make them undertake, make them abide in, and make them established in three things.

What are the three?

“You should make them undertake, make them abide in, and make them established in unshakable faith in the Buddha: thus” The Bhagavā is worthy of special veneration; he truly comprehends all the dhammas by his own intellect and insight; he possesses supreme knowledge and perfect practice of morality; he speaks only what is beneficial and true, he knows all three lokas; he is incomparable in taming those who deserve to be tamed; he is the Teacher of devas and men; he is the Enlightened One, knowing and teaching the Four Ariya Truths; and Most Exalted.

“You should make them undertake, make them abide in, make them established in unshakable faith in the Dhamma, thus: “The Teaching of the Bhagavā, the Dhamma, is well-expounded; is not delayed in its results; its truths can be tested by anyone; it is worthy of being perpetually borne in mind; and its truths can be realized by the Ariyas individually.

“You should make them undertake, make them abide in them, and make them established in unshakable faith in the Saṃgha thus: “The disciples of the Bhagavā are endowed with right practice; they are endowed with uprightness (in that they follow the straight Middle Way); they practise solely for the realization of Nibbāna; they are endowed with correctness in practice, (they practise in conformity with the Ariya Path of Eight Constituents); the disciples of the Bhagavā, the Saṃgha, consisting of eight categories or four pairs of disciples, are

worthy of offerings brought even from afar; are worthy of offerings specially set aside for guests, are worthy of offerings donated for wellbeing in the next existence; they are worthy of obeisance obeisance; they are the incomparable fertile field for all to sow the seeds of merit.”

“Ānanda, it might be possible for the Four Primary Elements, namely, the Element of Solidity, the Element of Fluidity and Cohesion, the Element of Heat and Cold, and the Element of Motion change their nature, but it is utterly impossible for the unshakable faith of the Ariya disciple in the Buddha to change.

Ānanda, in this matter, there is no possibility for this kind of change in an ariya disciple who has unshakable faith in the Buddha that he will be reborn in the realm of continuous suffering (niraya), or in the realm of animals, or in the realm of ever-hungry beings (petas)¹.

“Ānanda, it might be possible for the Four Primary Elements, namely, the Element of Solidity, the Element of Fluidity and Cohesion, the Element of Heat and Cold, and the Element of Motion to change their nature. But it is utterly impossible for the unshakable faith of the ariya disciple in the Dhamma ...p... it is utterly impossible for the unshakable faith of the ariya disciple in the Saṅgha to change.

Ānanda, in this matter, there is no possibility for this kind of change in an ariya disciple who has unshakable faith in the Buddha that he will be reborn in the realm of continuous suffering (niraya), or in the realm of animals, or in the realm of ever-hungry beings (petas).

“Ānanda, should you have compassion on friends, companions, relatives, and kinsmen, should you think that they

1. According to the Commentary, for that ariya disciple there can be a change in the form of existence in that he can become a deva or a brahmā.

would listen to you, Ānanda, you should make them undertake, make them abide in, and make them established in these three things.

End of the Nivethaka Sutta,
the fifth in this vagga

6. PATHAMA BHAVA SUTTA

The First Discourse on Bhava

77. At that time, the Venerable Ānanda approached the Bhagavā and, having made obeisance, sat in a suitable place. Having sat thus, he said to the Bhagavā: “Venerable Sir, it is said, “Bhava, Bhava.” Venerable Sir, in what manner does bhava come about?”

Ānanda, the Bhagavā said, if there are no kammic deeds that lead to the realms of sense-desire¹, can sensual existence become evident?

“No, indeed, Venerable Sir”,

In this way, Ānanda, kammic deed is the field, Consciousness² is the seed, and Craving is the water. For beings hindered by Ignorance and bound by Craving, their Consciousness arises in the inferior realms of sense-desire. Thus, there takes place new existence in the future.

“Ānanda, if there are no kammic deeds that lead to the fine material realms, can Fine Material existence become evident?”

“No, indeed, Venerable Sir,”

In this way, Ānanda, kammic deed is the field, Consciousness is the seed, and Craving is the water. For beings hindered by Ignorance and bound by Craving, Consciousness arises in the medium Fine Material realms. Thus, there takes place new existence in the future.

1. Realms of sense desire: *kāmadhātu*; lit, the element of sense-desire.

2. Consciousness: Here means *abhisankhara*, *viññāṇa*, a state of mind which induces rebirth.

“Ānanda, if there are no deeds that lead to the non-material realms, can non-material existence become evident?”

“No, indeed, Venerable Sir,” “In this way, Ānanda, kammic deed is the soil, Consciousness is the seed, and Craving is the water. For beings hindered by Ignorance and bound by Craving, Consciousness arises in the medium fine material realms. Thus, there takes place new existence in the future.

“Ānanda, if there are no deeds that lead to the non-material realms, can Non-material existence become evident?”

“No, indeed, Venerable Sir.”

“In this way, Ānanda, kammic deed is the soil, Consciousness is the seed, and Craving is the water. For beings hindered by ignorance and bound by Craving, Consciousness arises in the superior Non-material realms. Thus, there takes place new existence in the future. In this manner, Ānanda, does bhava come about.”

End of the Paṭṭama Bhava Sutta,
the sixth in this vagga.

7. DUTIYA BHAVA SUTTA

The Second Discourse on Bhava

78. At that time, the Venerable Ānanda approached the Bhagavā ...p... . The Venerable Ānanda said to the Bhagavā, “Venerable Sir, it is said ‘Bhava, Bhava’. Venerable Sir, in what manner does bhava come about?”

“Ānanda, if there are no kammic deeds that lead to the realms of sense-desire, can sensual existence become evident?”

“No, indeed, Venerable Sir.” “In this way, Ānanda, kammic deed is the field, Consciousness is the seed, and Craving is the water. For beings hindered by Ignorance and bound by Craving, volition arises, desire arises in the inferior

realms of sense-desire. Thus there takes place new existence in the future.

“Ānanda, if there are no kammic deeds that lead to the fine material realms, can Fine-Material existence become evident?”

“No, indeed, Venerable Sir,”

“In this way Ānanda, kammic deed is the field, Consciousness is the seed and Craving is the water. For beings hindered by Ignorance are bound by Craving, volition arises, desire arises in the medium Fine-Material realms. Thus there takes place new existence in the future.

“Ānanda, if there are no kammic deeds that lead to the Non-material realms, can Non-material realms become evident?”

“No, indeed, Venerable Sir.”

In, this way, Ānanda, kammic deed is the field; Consciousness is the seed, and Craving is the water. For beings hindered by Ignorance and bound by craving volition arises, desire arises in the superiour Non-material realms. Thus, there takes place new existence in the future. In this manner, Ānanda does bhava come about.

End of the Dutiya Bhava Sutta,
the seventh in this vagga.

8. SĪLABBATA SUTTA

Discourse on Practice

79. At that time, the Venerable Ānanda approached the Bhagavā, and having made obeisance to the Bhagavā sat in a suitable place. The Bhagavā said to the Venerable Ānanda, who was seated, thus: “Ānanda, the practice involving the risk of one's own life, the Noble Practice, the ultimate goal, are all these beneficial to one?”

three kinds of scents, which go with the wind, but not against the wind. What are the three? The scent of roots, the scent of hard wood, and the scent of flowers. Venerable Sir, these are the three kinds of scents which go with the wind, but not against the wind. Venerable Sir, is there any kind of scent which can go with the wind, against the wind, and both with and against the wind?"

"Ānanda, there is such a kind of scent that can go with the wind, against the wind, and both with and against the wind."

"Venerable Sir, what is the kind of scent that can go with the wind, against the wind, and both with and against the wind?"

Ānanda, in this matter, there lives in a village or a market-town a woman or a man, who takes refuge in the Buddha, takes refuge in the Dhamma, and takes refuge in the Saṃgha, who refrains from destroying life, from taking what is not given, and from sexual misconduct, from speaking what is not true, and from taking fermented beverage and liquor; who is endowed with morality and is virtuous; and who lives a householder's life with a mind free from the taint of avarice, giving generously, having a clean hand¹, taking delight in giving things away, ready to comply with another's request, taking delight in giving and sharing.

Samaṇas and brahmaṇas in all quarters speak of that person's reputation thus: 'In such and such a village or such and such a market-town, there lives a woman or a man who takes refuge in the Buddha, who takes refuge in the Dhamma, and who takes refuge in the Saṃgha; who refrains from destroying life, from taking what is not given, from speaking what is not true and from taking fermented beverages and liquor; who is endowed with morality and is virtuous; and lives a householder's life with a mind free from the taint of

1. Having a clean hand : A hand that does good deeds.(The commentary)

avarice of giving generously, having a clean hand, taking delight in giving things away, ready to comply with another's request, taking delight in giving and sharing.

Devas speak of that person's reputation, thus:

In such and such a village or such and such a market-town there lives a man (or a woman) of such and such a name who takes refuge in the Buddha, who takes refuge in the Dhamma, and who takes refuge in the Saṃgha; who refrains from destroying life, from taking what is not given, from sexual misconduct, from speaking what is not true, from taking fermented beverages and liquor; who is endowed with morality and is virtuous and who lives a householder's life with a mind free from the taint of avarice-giving generously, having a clean hand, taking delight in giving things away, ready to comply with another's request, taking delight in giving and sharing. Ānanda, this is the kind of scent that goes with the wind, against the wind, and both with and against the wind.

The scent of flowers does not go against the wind; nor the scent of sandal-wood, nor of rhododendron, nor of jasmine; but the scent of good people go against the wind; the reputation of the virtuous permeates in all directions.

End of the Gandhajāta Sutta,
the ninth in this vagga.

10. CŪḶANIKĀ SUTTA

Discourse Containing the Lesser World System

81. At that time, the Venerable Ānanda approached the Bhagavā and having made obeisance sat in a suitable place. Then the Venerable Ānanda said to the Bhagavā, thus “Venerable Sir, I have heard this from the Bhagavā, I have

learnt this from the Bhagavā: ‘Ānanda a disciple of Sikhī Buddha by the name of Abhibhū, from the world of Brahmās, could make his voice heard throughout a thousand world systems (lokadhātus)’. Venerable Sir, how far could the Bhagavā, who is worthy of special veneration, and who is Perfectly Self-Enlightened, make his voice to be heard?

Ānanda, that Abhibhū is just a disciple; the Tathāgatas are incomparable. “For the second time, the Venerable Ānanda said to the Bhagavā, “Venerable Sir, I have heard this from the Bhagavā, I have learnt this from the Bhagavā: ‘Ānanda, a disciple of Sikhī Buddha by the name of Abhibhū from the world of Brahmās, could make his voice heard throughout a thousand world systems (lokadhātus)’. Venerable Sir, how far could the Bhagavā, who is worthy of special veneration, and who is Perfectly Self-Enlightened, make his voice to be heard?

Ānanda, that Abhibhū, is just a disciple; the Tathāgatās are incomparable.

For the third time, the Venerable Ānanda said to the Bhagavā, “Venerable Sir, I have heard this from the Bhagavā, I have learnt this from the Bhagavā: Ānanda, a disciple of Sikhī Buddha by the name of Abhibhū from the world of Brahmās, could make his voice heard throughout a thousand world systems. Venerable Sir, how far could the Bhagavā, who is worthy of special venerable, and who is Perfectly Self-Enlightened, make his voice heard?”

“Ānanda, have you ever heard of Cūḷanikā Lokadhātu (a Minor World System) consisting a thousand universes?

This is the time for the Bhagavā; this is the time for the Sugata to expound the dhamma. Having heard it from the Bhagavā, the bhikkhus will bear it in mind.”

“Ānanda, in that case listen, and pay good attention. I shall speak.

“Yes, Venerable Sir, “replied the Venerable Ānanda to the Bhagavā. And the Bhagavā said thus:

Ānanda, there is what is called a universe, in which a sun and a moon roam about radiating their light in all

directions. That universe multiplied by a thousand makes one world-system. A thousand such universes make one world-system. In that world system, there are one thousand moons, one thousand suns, one thousand Merus, Kings of mountains, one thousand Southern Island-continent (Jambūdīpas), one thousand Western Island-continent (Aparagoyānas), one thousand Northern Island-continent (Uttarakurus), one thousand Eastern Island-continent (Pubbavidehas), four thousand Great Oceans, four thousand Great Dēva-Kings, one thousand abodes of) Cātumahārājika devas, one thousand abodes of Tāvātimsa devas, one thousand abodes of Yāmā devas, One thousand abode of Tusitā devas, one thousand abodes of Nimmānarati devas, one thousand abodes of Parānimmitavassavattī devās, one thousand Brahma worlds. Ānanda, this is called a Cūḷanika lesser world System consisting of a thousand universes (sahassi).

“Ānanda, there is what is called a Cūḷanikā Lokadhātu (a lesser world-system), consisting of a thousand universes. Such a lesser world-system multiplied by a thousand makes another world system. Ānanda, this world system is called Majjaimikā Lokadhātu (a Medium world-system) consisting of a thousand into a thousand universes (dvisahassi, ie., a million universes).

Ānanda, there is what is called a Majjimikā Lokadhātu (a Medium world-system) consisting of a thousand into a thousand universes. Such a medium world-system multiplied by a thousand* makes another world system. Ānanda, this world system is called a Mahāsahassī-Lokadhātu (a Great world-system) consisting of a thousand into a thousand into a thousand** universes tisahassī (ie., a million million universes).

“Venerable Sir, in what manner can the Bhagavā make his voice heard throughout the Great World System consisting of a million million universes, or to any extent he might wish.

* The Commentary says that some versions have ten thousand Universes instead of a million.

** This 'thousand' stands for a thousand Cūḷanikā Lokadhātus which amounts to a million universes.

Ānanda, in this matter, should the Tathāgata radiate light throughout the great World System consisting of a million million universes beings there would recognize that light (ie., feel presence); then if the Tathāgata should make an utterance, that sound (of the dhamma) could be heard by beings. In this way, Ānanda, can the Tathāgata make his voice heard throughout the Great World System consisting of a million universes, or to any extent he might wish.

When this was said, the Venerable Ānanda said (to the Venerable Udāyī), Great indeed is my gain. Fortunate indeed am I! So great and glorious is my Teacher!

At this, the Venerable Udāyī said to the Venerable Ānanda, “Friend Ānanda, what is the benefit to you by your teacher being such a great and glorious One? When this was said, the Bhagavā said to the Venerable Udāyī, “Udāyī, do not say so Udāyī, do not say so Udāyī, even if Ānanda were to die before he has got rid of attachment, because of his devotion to me, he could be reborn seven times in the deva world as king of the devas; he could be reborn seven times as a Universal Monarch in this Southern Island Continent (Jambudīpa). Udāyī, as a matter of fact, Ānanda will realize Nibbana in this very life.”

end of the Cuḷanikā Sutta,

The tenth in this vagga.

End of the Ānanda Vagga,

the Third vagga in the Second Sub-division

containing fifty-two suttas.

Namo tassa bhagavato arahato sammāśambuddhassa

IV. DUTIYA PAṆṆĀSAKA

ix. Samaṇa Vagga

1. Samaṇa Sutta
2. Gadrabha Sutta
3. Khetta Sutta
4. Vajjīputta Sutta
5. Sekkha Sutta
6. Paṭhama Sikkhā Sutta
7. Dutiya Sikkhā Sutta
8. Tatiya Sikkhā Sutta
9. Paṭhama Sikkhattaya Sutta
10. Dutiya Sikkhattaya Sutta
11. Saṅkavā Sutta

ix. SAMANA VAGGA

1. SAMANA SUTTA

Discourse Concerning Samaṇas

82. Bhikkhus, there are these three things which are the property of samaṇas and which should be performed by samaṇas. What are the three? They are: undertaking the training of Supramundane Morality (*adhisīla sikkhā*); undertaking the training of Supramundane Mind (*adhicitta sikkhā*); undertaking the training of Supramundane Wisdom (*adhipaññā sikkhā*). Bhikkhus, these are the three which are the property of samaṇas and which should be performed by samaṇas.

Therefore, bhikkhus, in this Teaching you should train yourselves thus: 'There shall be in ardent wish to undertake the training of Supramundane Morality; there shall be in us ardent wish to undertake the training of Supramundane Mind; there shall be in us ardent wish to undertake the training of Supramundane Wisdom. In this manner, bhikkhus, you should train yourselves.

End of the Samaṇa Sutta
the first in this vagga.

2. GADRABHA SUTTA

Discourse Containing the Simile of a Donkey

83. Bhikkhus, suppose a donkey keeps following closely behind a herd of cattle, thinking. 'I, too am a cow; I, too, am a cow. 'But that donkey has no colour like that of cows, no voice like that of cows, and no hoofs like those of cows. That donkey keeps following closely behind a herd of cattle, thinking, 'I, too, am a cow, I, too, am a cow!

In the same way, bhikkhus, in this Teaching a certain bhikkhu keeps following closely behind the company of bhikkhus, thinking, "I, too, am a bhikkhu: I, too, am a bhikkhu: "But that bhikkhu has no ardent wish to undertake

the training of Supramundane Morality like other bhikkhus; he has no ardent wish to undertake the training of Supramundane Mind like other bhikkhus; he has no ardent wish to undertake the training of Supramundane Mind like other bhikkhus; he has no ardent wish to undertake the training of Supramundane Wisdom like other bhikkhus. That bhikkhu keeps following closely behind the company of bhikkhus, thinking, 'I, too, am a bhikkhu, 'I, too, am a bhikkhu.'

Therefore, bhikkhus, you should train yourselves thus:

There shall be in us ardent wish to undertake the training of Supramundane Morality; there shall be in us ardent wish to undertake the training of Supramundane Mind; there shall be in us ardent wish to undertake the training of Supramundane Wisdom. In this manner, bhikkhus, you should train yourselves.

End of the Gadrabha Sutta,
the second in this vagga.

3. KHETTA SUTTA

Discourse Containing the Simile of a Field

84. Bhikkhus, there are these three preliminary things that a householder-farmer has to do. What are the three? Bhikkhus, in this matter a householder-farmer first ploughs and harrows the field properly; after first ploughing and harrowing the field properly, he should cast the seeds at the appropriate time; after casting the seeds at the appropriate time, he lets in water, or drains it out from time to time as required. Bhikkhus, these are the three preliminary things that a householder-farmer has to do.

Similarly, bhikkhus, there are three preliminary things that a bhikkhu has to do. What are the three? they are: undertaking of the training in Supramundane Morality; undertaking the training in Supramundane Mind; undertaking the training in Supramundane Wisdom. Bhikkhus, these are the three preliminary things that a bhikkhu has to do.

Therefore, bhikkhus, you should train yourselves thus: 'There shall be in us ardent wish to undertake the training in Supramundane Morality; there shall be in us ardent wish to undertake the training in Supramundane Mind; there shall be in us ardent wish to undertake the training in Supramundane Wisdom. In this manner, bhikkhus, you should train yourselves.

End of the Khetta Sutta,
the third in this vagga.

4.VAJJĪPUTTA SUTTA

Discourse to Vajjīputta Prince

85. At one time, Bhagavā, was residing at the pinnacled monastery in Mahāvana Grove near Vesāli. Then a bhikkhu who was a Vajjī Prince approached the Bhagavā and having made obeisance to the Bhagavā, sat in a suitable place. Having sat in a suitable place, he said to the Bhagavā, thus: "Venerable Sir, the summary of over one hundred and fifty Fundamental Precepts for bhikkhus¹ is recited fortnightly. Venerable Sir, I am not capable of observing so many precepts."

Then, bhikkhu, can you train yourself the threefold training-the training of Supramundane Morality, the training of Supramundane Mind and the training of Supramundane Wisdom?

"Venerable Sir, I can train myself in the threefold training-the training of Supramundane Morality, the training of Supramundane Mind and the training of Supramundane Wisdom."

Therefore, bhikkhu, in this Teaching train yourself in the threefold training-the training of Supramundane Morality, the training of Supramundane Mind and the training of

1. The Fundamental Precepts for bhikkhus are two hundred and twenty seven according to Patimokkha Precepts; At the time this discourse was delivered only over one hundred and fifty Fundamental Precepts had been prescribed by the Buddha.

Supramundane Wisdom. Bhikkhu, when you train yourself in the threefold training-the training of Supramundane Morality, the training of Supramundane Mind and the training of Supramundane Wisdom, you who train yourself in the training of Supramundane Morality, in the training of Supramundane Mind and in the training of Supramundane Wisdom, will get rid of attachment (rāga) will get rid of hatred (dosa) and will get rid of bewilderment (moha). By getting rid of attachment, by getting rid of hatred and by getting rid of bewilderment you will not do demeritorious deeds, you will not resort to evil.

Then, that bhikkhu sometimes afterwards trained himself in the training of Supramundane Morality, in the training of Supramundane Mind and in the training of Supramundane Wisdom. That bhikkhu who trained himself in the training of Supramundane Morality, in the training of Supramundane Mind and in the training of Supramundane Wisdom got rid of attachment, got rid of hatred, and got rid of bewilderment. That bhikkhu who had got rid of attachment, who had got rid of hatred, and who had got rid of bewilderment, did not do demeritorious deeds, did not resort to evil.

End of the Vajjīputta Sutta,
the fourth in this vagga.

5. SEKKHA SUTTA

Discourse on One Who is Training Himself

86. At one time, a bhikkhu approached the Bhagavā and, having made obeisance to the Bhagavā, sat in a suitable place. Having sat in a suitable place he said to the Bhagavā, thus: “Venerable Sir, it is said ‘Sekkha, Sekkha. Venerable Sir, in what respect is one a ‘Sekkha’?’”

Bhikkhu, because one is still training himself he is called a ‘sekkha’. What does a sekkha train himself in? He trains himself in Supramundane Morality, trains himself in Supramundane Mind, and trains himself in Supramundane

Wisdom. Bhikkhu, because one is still training himself, he is called a sekkha.

A sekkha, who trains himself in conformity with the Straight Path, first realizes the Maggañāṇa which eradicates defilements. Immediately after the Arahattamagga follows the Arahattaphala.

After the Arahattaphala in such a one who is liberated from defilements through arahattaphala there arises Reflective Knowledge; 'Through the extinction of fetters that bind one to existence, my Arahatsip is secure.'

End of the Sekkha Sutta,
the fifth in this vagga.

6. PATHAMA SIKKHĀ SUTTA

The First Discourse on Training

87. Bhikkhus, the summary of over one hundred and fifty Fundamental Precepts for bhikkhus is recited fortnightly. Worthy men who care for their own welfare train themselves in these precepts. Bhikkhus, there are these three kinds of training; in them are included all the precepts. What are the three? They are: the training of Supramundane Morality; the training of Supramundane Mind; the training of Supramundane Wisdom. Bhikkhus, these are the three kinds of training in which are included all those precepts.

Bhikkhus, in this Teaching, a bhikkhu is in the habit of making himself perfect in Morality, is in the habit of cultivating Concentration to the right extent, is in the habit of developing Wisdom to the right extent. That bhikkhu might violate some minor, trifling precepts,¹ and he might cure himself of such transgressions. Why is this so? Bhikkhus, I do

1. Fundamental precepts other than the four serious offences (parajikas)

not say that an ariya is incapable of such violations and cures, (But) that bhikkhu is steadfast and firmly established in morality regarding the (four) precepts¹ which are the beginning of the Noble Practice, which are conducive to the Noble Practice; he takes up the training in the Fundamental Precepts. That bhikkhu, because of total extinction of the three fetters², becomes a sotāpanna, one who is not liable to fall into realms of misery and suffering (apāya), who is assured of a good destination of (the three higher Maggas Culminating in) full Enlightenment.

Bhikkhus, in this Teaching, a bhikkhu is in the habit of making himself perfect in Morality, is in the habit of cultivating concentration to the right extent, is in the habit of developing Wisdom to the right extent. That bhikkhu might violate some minor, trifling precepts, and he might cure himself of such transgressions. Why is this so? Bhikkhus, I do not say that an ariya is incapable of such violations and cures. (But) that bhikkhu is steadfast and firmly established in morality regarding the (four) precepts which are the beginning of the Noble Practice, which are conducive to the Noble Practice; he takes up the training in the Fundamental Precepts. That bhikkhu, because of total extinction of the three fetters and because of diminishing of attachment, hatred and bewilderment, becomes a sakadāgāmi, one who, after returning to this realm of (human) world once, will make an end of dukkha.

Bhikkhus, in this Teaching, a bhikkhu is in the habit of making himself perfect in Morality, is in the habit of cultivating concentration to the right extent, is in the habit of developoing Wisdom to the right extent. That bhikkhu might violate some minor, trifling precepts, and he might cure himself of such transgressions. Why is this so? Bhikkhus, I do not say that an ariya is incapable of such violations and cures. (But)

1. The four serious offenses, parajikas

2. Three fetters: Sakkaya diṭṭhi (wrong view concerning the five khandha aggregates); vicikicchā (uncertainty concerning the Buddha, Dhamma and Saṃgha); Silabbataparāmāsa (wrong view of the practice of morality)

that bhikkhu is steadfast and firmly established in morality regarding the (four) precepts which are the beginning of the Noble Practice, which are conducive to the Noble Practice; he takes up the training in the Fundamental Precepts. That bhikkhus, because of total extinction of the five fetters leading to (rebirth in) the lower (Sensual) realms, is one (anāgāmi) who will have spontaneous rebirth (in the Brahmā realm), and who will realize parinibbāna there; there is no possibility of his return from that realm (to be reborn anywhere).

Bhikkhus, in this Teaching, a bhikkhu is in the habit of making himself perfect in Morality, is in the habit of cultivating Concentration to the right extent, is in the habit of developing Wisdom to the right extent. That bhikkhu might violate some minor, trifling precepts, and he might cure himself of such transgressions. Why is this so? Bhikkhus, I do not say that an ariya is incapable of such violations and cures. (But) that bhikkhu is steadfast and firmly established in morality regarding the (four) precepts which are the beginning of the Noble Practice, which are conducive to the Noble Practice. He takes up the training in the Fundamental Precepts. That bhikkhu, in this very life, knows by himself through Magga Insight, attains to, and remains in the emancipation of mind and in the emancipation by Insight, which are free of āsavas because of their extinction.

Thus, bhikkhus, one who practises partially attains partially (i.e., becomes a Sotāpanna, a Sakadāgāmi, or Anāgāmi); one who practises in full attains in full (i.e., becomes an arahat). Bhikkhus, I do say that these precepts are not barren, not fruitless.

End of Paṭhama Sikkhā Sutta,

the sixth in this vagga

7. DUTIYA SIKKHĀ SUTTA**The Second Discourse on Training**

88. Bhikkhus, the summary of over one hundred and fifty Fundamental Precepts for bhikkhus is recited fortnightly. Worthy men who care for their own welfare train themselves in these precepts. Bhikkhus, there are these three kinds of training; in them are included all these precepts. What are the three? They are: the training in Supramundane Morality; the training in Supramundane Mind; the training in Supramundane Wisdom. Bhikkhus, these are the three kinds of training in which are included all these precepts.

Bhikkhus, in this Teaching, a bhikkhu is in the habit of making himself perfect in Morality, is in the habit of cultivating Concentration to the right extent; is in the habit of developing Wisdom to the right extent. That bhikkhu might violate some minor, trifling precepts, and he might cure himself of such transgressions. Why is this so? Bhikkhus I do not say that an ariya is incapable of such violations and cures, (But) that bhikkhu is steadfast and firmly established in morality regarding the (four) precepts which are the beginning of the Noble Practice, which are conducive to the Noble Practice. He takes up the training in the Fundamental Precepts.

That bhikkhu, because of total extinction of the three fetters, becomes a *sattākkhattuparama Sotapanna*); he will run through and fare in the human world and in the deva world to the extent of seven times. and will make an end of dukkha. That bhikkhu, because of total extinction of the three fetters, becomes a *kolamkola sotāpanna*; he will run through and fare in the human world and in the deva world for two to three times¹, and will make an end of dukkha. That bhikkhu, because of total extinction of the three fetters, becomes an *ekabijī sotapanna*; he will be reborn only once in this human world, and will make an end of dukkha.

1. According to the Commentary, a *Kolamkola Sotāpanna* may be reborn up to six times although it is stated in the text as one who will be reborn two to three times.

That bhikkhu, because of total extinction of the three fetters and because of diminishing of attachment, hatred, and bewilderment, becomes a sakadāgāmi, one who, after returning once to this (human) world, will make an end of dukkha.

Bhikkhus, in this Teaching a bhikkhu is in the habit of making himself perfect in Morality is in the habit of cultivating Concentration to the right extent; is in the habit of developing Wisdom to the right extent. That bhikkhu might violate some minor, trifling precepts, and he might cure himself of such transgressions. Why is this so? Bhikkhus, I do not say that an ariya is incapable of such violations and cures. (But) that bhikkhu is steadfast and firmly established in the morality regarding the (four) Precepts which are the beginning of the Noble Practice; he takes up the training in the fundamental Precepts. That bhikkhu, because of total extinction of the five fetters leading to rebirth in the lower sensual realms is an Uddhamsota-Akaniṭṭhagāmi-Anāgami, one who is reborn in the Pure Abodes (Suddhāvāsa Brahma realms) where he rises from one realm to another to the highest Brahma realm of Akaniṭṭha. That bhikkhu, because of total extinction of the five fetters leading to rebirth in the lower sensual realms, is a Sasamkhāra-parinibbāyī Anāgāmi one who realizes Parinibbāna having attained Arahantship with some effort. That bhikkhu, because of total extinction of the five fetters leading to rebirth in the lower sensual realms, is an Asamkhārā parinibbāyī Anāgāmi, one who realizes parinibbāna having attained Arahantship without effort. That bhikkhu, because of total extinction of the five fetters leading to rebirth in the lower sensual realms, is an Upahaccaparinibbāyī Anāgāmi, one who realizes Nibbāna after having lived half of the life span. That bhikkhu, because of total extinction of the five fetters leading to rebirth in the lower sensual realms, is an Antara parinibbāyī Anāgāmi, one who realizes parinibbāna before having lived half of the life span is in the habit of making himself perfect in Wisdom. That bhikkhu might violate some minor trifling precepts, and he might cure himself of such transgressions. Why is this so? Bhikkhus, I do not say that an ariya is

incapable of such violations and cures. (But) that bhikkhu is steadfast and firmly established in morality regarding the (four) precepts which are the beginning of the Noble Practice, which are conducive to the Noble Practice; he takes up the training in the Fundamental Precepts. That bhikkhu, attains to and remains in the emancipation of mind and in the emancipation by Insight which are free of āsavas because of their extinction, realizing them through Magga Insight, by himself in this very life.

Thus, bhikkhus, one who practises partially attains partially; (i.e., becomes a Sotāpanna, a Sakadāgāmi, an Anāgāmi) one who practises in full attains in full (i.e., becomes an Arahant). I do say that these precepts are not barren, not fruitless.

End of the Duttiya Sikkhā Sutta,
the seventh in this vagga.

8. TATIYA SIKKHĀ SUTTA

The Third Discourse on Training

89. Bhikkhus, the summary of over hundred and fifty fundamental Precepts for bhikkhus is recited fortnightly. Worthy men who care for their own welfare train themselves in those precepts. Bhikkhus, there are these three kinds of training; in them are included all those precepts. What are the three? They are: the training in Supramundane mind; the training in Supramundane Morality; and the training in Supramundane Wisdom. Bhikkhus, these are the three kinds of training in which are included all those precepts.

Bhikkhus, in this Teaching, a bhikkhu is the habit of making himself perfect in Morality, is in the habit of making himself perfect in Concentration, is in the habit of making himself perfect in Wisdom. That bhikkhu might violate some minor, trifling precepts, and he might cure himself of such transgressions. Why is this so? Bhikkhus, I do not say that an ariya is incapable of such violations and cures. (But) that

bhikkhu is steadfast and firmly established in morality regarding the (four) precepts which are the beginning of the Noble Practice, which are conducive to the Noble Practice; he takes up the training in the Fundamental Precepts. That bhikkhu attains to and remains in the emancipation of mind and in the emancipation by Insight, which are free of āsavas because of their extinction, realizing them through Magga Insight by himself in this very life.

If he does not attain nor gain penetrative Insight into Arahattaphala, he will, because of total extinction of the five fetters leading to rebirth in the lower sensual realms, become an Antara-parinibbāyī Anāgāmī, one who realizes parinibbāna before having lived half of the life-span. If that is not the case, he will, because of total extinction of the five fetters leading to rebirth in the lower sensual realms, become an Upahacca-parinibbāyī Anāgāmī, one who realizes parinibbāna after having lived half of the life-span. If that is not the case, he will, because of total extinction of the five fetters leading to rebirth in the lower sensual realms, become an Asaṅkhāra-parinibbāyī Anāgāmī, one who realizes parinibbāna having attained Arahatsip without effort. If that is not the case, he will, because of total extinction of the five fetters leading to rebirth in the lower sensual realms, become a Sasaṅkhāraparinibbāyī Anāgāmī, one who realizes parinibbāna having attained Arahatsip with some effort. If that is not the case, he will, because of total extinction of the five lower fetters leading to rebirth in the lower sensual realms, become a Sasaṅkhāraparinibbāyī Anāgāmī, one who realizes parinibbāna having attained Arahatsip with some effort. If that is not the case, he will, because of total extinction of the five lower fetters leading to rebirth in the lower sensual realms become an Uddhamṣota-akanittahagāmī Anāgāmī, one who is reborn in the Pure Abodes (Suddhāvāsa Brahma realms), where he rises from one realm to another to the highest realm of Akaniṭṭha, and realizes parinibbāna there.

If he does not attain nor gain penetrative insight into Anāgāmiphala, he will, because of total extinction of the three fetters and because of diminishing of attachment, hatred, and bewilderment become a Sakadāgāmi, one who, after returning once to this (human) world, will make an end of dukkha.

If, he does not attain nor gain penetrative Insight into Sakadāgāmiphala, he will, because of total extinction of the there fetters; become an Ekabījī-Sotāpanna, one who will be reborn only once in this human world, and will make an end of dukkha. If that is not the case, he will, because of total extinction of the three fetters, becomes a Kolaṅkola Sotāpanna, who will run through and fare in for two or three times, the human world and in the deva world and will make an end of dukkha. If that is not the case, he will, because of total extinction of the three fetters, becomes a Sattakkhattuparama Sotāpanna who will run through and fare in the human world and in the deva world, and to the extent of seven times, and will make an end of dukkha.

Thus, bhikkhus, one who practises in full attains in full (i.e., becomes an Arahāt). One who practises partially attains partially (i.e., becomes an Añgāmi, a Sakadāgāmi, or Sotāpanna). Bhikkhus, I do say that these precepts are not barren, not fruitless.

End of the Tatiya Sikkhā Sutta,
the eighth in this Vagga.

9. PAṬHAMA SIKKHATTAYA SUTTA

The First Discourse on Three Kinds of Training

90. "Bhikkhus, there are these three kinds of training. What are the three? They are: the training in Supramundane Morality; the training in Suppramundane Mind; and the training in Supramundane Wisdom.

What, bhikkhus, is the training in Supramundane Morality? Bhikkhus, in this Teaching, a bhikkhu has perfect morality...p...he fully observes the precepts (of the Discipline). This, bhikkhus, is called the training in Supramundane Morality.

What, bhikkhus, is the training in Supramundane Mind? Bhikkhus, in this Teaching, a bhikkhu being detached from sensual pleasures ...p... achieves and remains in the fourth jhāna. This bhikkhus, is called training in Supramundane Mind.

What, bhikkhus, is the training in Supramundane Wisdom? Bhikkhus, in this Teaching, a bhikkhu truly understands as it really is: 'This is dukkha ...p... truly understands as it really is: 'This is the way leading to cessation of dukkha. 'This, bhikkhus, is called the training in Supramundane Wisdom. These, bhikkhus, are the three kinds of training.

End of the Paṭhama Sikkhattaya Sutta

the ninth in this vagga.

10. DUTTIYA SIKKHATTAYA SUTTA

The second Discourse on Three Kinds of Training

91. "Bhikkhus, there are these three kinds of training. What are the three? They are: the training in Supramundane Morality: the training in Supramundane Mind; and the training in Supramundane Wisdom.

What, bhikkhus, is the training in Supramundane Morality? Bhikkhus, in this Teaching, a bhikkhu has perfect morality ...p... he fully observes the precepts (of the Discipline). This, bhikkhus, is called the training in Supramundane Morality.

What, bhikkhus, is the training in Supramundane Mind? Bhikkhus, in this Teaching, a bhikkhu, being detached from sensual pleasures ...p... achieves and remains in the fourth jhāna. This, bhikkhus, is called the training in Supramundane Mind.

What, bhikkhus, is the training in Supramundane Wisdom? Bhikkhus, in this Teaching, a bhikkhu attains to and remains in the emancipation of mind and in the emancipation by Insight, which are free of asavas because of their extinction. realizing them through Magga Insight by himself in this very life. This, bhikkhus, is called the training in Supramundane Wisdom. Bhikkhus, these are the three kinds of training.

One who is diligent, steadfast, resolute, engaged in jhāna practice, mindful, and has his sense-faculties guarded, cultivates the training in Supramundane Morality, the training in Supramundane Mind, and the training in Supramundane Wisdom.

Overwhelming all quarters with limitless Concentration (*arahatta-magga samādhi*), he cultivates (the three kinds of training), as well before as later and as well later as before, as above and as well above as below¹, as well in the day as in the night and as well in the night as in the day.

That person being perfect in practice and endowed with pure morality is called a *Sekkha*. The person who has steadfast Concentration and has reached the final goal (i.e., *Nibbāna*) through practice is called an Enlightened One who has realized the Four Truths.

In one who realizes arahattaphala where all craving cease, because of cessation of consciousness with no tendency to arise again, the mind is liberated like the extinguished flame of an oil-lamp.

End of the *Dutiya Sikkhattaya Sutta*,

The tenth in this *vagga*.

1. Above and below: "Above" means the upper part of the body and "below" means the lower part of the body. This is with reference to contemplating the repulsiveness of the body. (The Commentary).

11. SAṆKAVĀ-SUTTA

Discourse delivered at Saṅkavā

92. At one time, the Bhagavā, while journeying in the country of the Kosalans, accompanied by a large number of Bhikkhus, arrived at the Kosalan market town called Saṅkavā and stayed there. At that time, a bhikkhu named Kassapa Gotta was in permanent residence at Saṅkavā. At that market town of Saṅkavā the Bhagavā by the discourse concerning the Fundamental Precepts caused the bhikkhus to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with enthusiasm and gladness for (the Practice of) the Teaching. When the Bhagavā thus caused the bhikkhus to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with enthusiasm and gladness for (the practice of) the Teaching by his discourse concerning the Fundamental Precepts, the bhikkhu Kassapa Gotta felt resentment and displeasure, thinking: 'This samaṇa is a very austere bhikkhu. Then, the Bhagavā, after staying at Saṅkavā as long as he wished, left on a journey for Rājagaha. Travelling by stages, he reached Rājagaha and stayed there.

Then, not long after the Bhagavā had left Saṅkavā, bhikkhu Kassapa Gotta became remorseful and regretful, reflecting, thus: 'It is no gain to me; indeed it is loss to me!; 'I am not fortunate; indeed I am unfortunate! 'When the Bhagavā by his discourse concerning the Fundamental Precepts caused the bhikkhu to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with enthusiasm and gladness for (the practice of) the Teaching, I felt resentment and displeasure, thinking: 'This samaṇa is a very austere bhikkhu. 'It would be good if I were to approach the Bhagavā and admit my guilt as guilt. Then, bhikkhu Kassapa Gotta after tidying up his dwelling place, and taking with him alms-bowl and the great robe, left for Rājagaha, and approached the Buddha who was residing on

the Gijjhakūṭṭa hill. He made obeisance to the Bhagavā, sat in a suitable place, and said to the bhagavā thus:

"Venerable Sir, at one time the Bhagavā was staying at the Kosalan market town called Saṅkavā. Venerable Sir, there the Bhagavā by his discourse concerning the Fundamental Precepts was causing the bhikkhus to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, to be filled with enthusiasm and gladness for (the practice of) the Teaching. When the Bhagavā by his discourse concerning the Fundamental Precepts caused the bhikkhus to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with enthusiasm and gladness for (the practice of) the Teaching, I felt resentment and displeasure thinking: 'This samaṇa is very austere bhikkhu. Then, the Bhagavā, after staying at Saṅkava as long as he wished, left on a journey for Rājagaha. Then, not long after the Bhagavā had left Saṅkavā, I became remorseful; and regretful, reflection thus: (It is no gain to me; indeed it is a loss to me! I am not fortunate; indeed, I am unfortunate. It would be good if I were to approach the Bhagavā and admit any guilt as guilt. I was overwhelmed by a misdeed, being foolish, bewildered and unwise. When the Bhagavā caused the bhikkhus, by the discourse concerning the Fundamental Precepts, to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with enthusiasm and gladness for (the practice of) the Teaching, I felt resentment and displeasure, thinking: 'This samaṇa Gotama is a very austere bhikkhu.' Venerable Sir, I request the Bhagavā to accept this admission of my guilt so that I can restrain myself in the future.)

Indeed, Kassapa, you were overwhelmed by a misdeed being foolish, bewildered and unwise, when I caused the bhikkhus, by my discourse on the Fundamental Precepts, to realize (the benefits of) the Teaching, to become established in (the observance of) the Teaching, and to be filled with enthusiasm and gladness for (the practice of) the Teaching, you felt resentment and displeasure, thinking: 'This samaṇa is

a very austere bhikhu. 'Kassapa, as you have realized your guilt as guilt and admitted it to make amends, we accept your admission. Kassapa, realizing one's guilt making amends and abstaining from such deed in the future means progress in the discipline of the ariyas¹.

Kassapa, be he a bhikkhu elder, if he is not anxious for the three kinds of training, if he does not speak in praise of undertaking the three kinds of training, if he does not make other bhikkhus who are not anxious for the three kinds of training undertake them, if he, whenever appropriate, does not speak truly and really in praise of the virtues of other bhikkhus who are anxious for the three kinds of training, Kassapa, I do not speak in praise of such a bhikkhu elder. why is this so? This act of imitation will bring about disadvantage and suffering to imitators for a long time. This is why I do not speak in praise of such a bhikkhu elder.

Kassapa, be he a bhikkhu of middle standing; ...p... be he a newly admitted bhikkhu, if he is not anxious for the three kinds of training, if he does not speak in praise of undertaking the three kinds of training if he does not make other bhikkhus who are not anxious for the three kinds of training undertake them, does not occasionally speak in praise of the anxious for the three kinds of training, Kassapa, I do not speak in praise of such a newly admitted. Why is this so? It is because other bhikkhus might say, 'The Teacher speaks in praise of that newly admitted bbbikkhu (who is not anxious for the three kinds of training, and will approach him; those who approach him will imitate him. This act of imitation will bring about disadvantage and suffering to the imitators for a long time. That is why I do not speak in praise of such a newly admitted bhikkhu.

Kassapa, be he a bhikkhu elder, if he is anxious for the three kinds of training, if he speaks in praise of undertaking the three kinds of training, if he makes other bhikkhus who

1. The discipline of the ariyas: ariyassa vinaya: the Teaching of the Buddha

are not anxious for the three kinds of training undertake them, if he, whenever appropriate, speaks truly and really in praise of the virtues of other bhikkhus who are anxious for the three kinds of training, Kassapa, I do speak in praise of such a bhikkhu elder. Why is this so? It is because other bhikkhus might say, 'The Teacher speaks in praise of that elder bhikkhu elder who is anxious for the three kinds of training and will approach him; those who approach him will imitate him. This act of imitation will bring about advantage and wellbeing to the imitators for a long time. That is why I speak in praise of such bhikkhu elder.

Kassapa, be he a bhikkhu of middle standing ...p... be he a newly admitted bhikkhu, if he is anxious for the three kinds of training if he speaks in praise of undertaking the three kinds of training, if he makes other bhikkhus who are not anxious for the three kinds of training undertake them, if he, whenever appropriate, speaks truly and really in praise of the virtues of other bhikkhus who are anxious for the three kinds of training, Kassapa, I do speak in praise of such a newly admitted bhikkhu. Why is this so? It is because other bhikkhus might say, 'The Teacher speaks in praise of that newly admitted bhikkhu (who is anxious for the three kinds of training) and will approach him those who approach him will imitate him. This act of imitation will bring about advantage and wellbeing to the imitators for a long time. That is why I speak in praise of such a newly admitted bhikkhu.

End of the Saṅkāva Sutta, .

the eleventh in this vagga.

End of the Samaṇa Vagga,

the fourth vagga in the Second

Sub-division containing fifty-two suttas.

Namo tassa bhagvato arahato Sammāsbuddhassa.

IV. DUTIYA PAṆṆĀSAKA

X. Loṇakapalla Vagga

1. Accāyika Sutta
2. Paviveka Sutta
3. Sarada Sutta
4. Parisā Sutta
5. Paṭhama Ājāṇīya Sutta.
6. Dutiya Ājāṇīya Sutta.
7. Tatiya Ājāṇīya Sutta
8. Potthaka Sutta
9. Loṇakapalla Sutta
10. Paṃsudhovaka Sutta
11. Nimitta Sutta

X. V. LOṆAKAPALLA VAGGA

1. ACCĀYIKA SUTTA

Discourse on 'Urgency'

93. Bhikkhus, there are these three urgent duties of a householder farmer. What are the three? Bhikkhus, in this matter, a householder farmer has to plough and harrow the field very quickly and properly, he has to cast the seeds very quickly; after casting the seeds very quickly he has to let in water or drain it out very quickly. Bhikkhus, these are the three duties of a householder farmer. Bhikkhus, the householder farmer has no power or authority as to say, 'let my crops germinate today; let them bear grain tomorrow: let them ripen the day after tomorrow. 'As a matter of fact, bhikkhus, there is a time when that householder farmer's crops germinate, bear grain, and ripen due to favourable climatic conditions.

Similarly, bhikkhus, there are these three urgent duties of a bhikkhu. What are the three? They are: undertaking the training in Supramundane morality undertaking the training in Supramundane mind, and undertaking the training in Supramundane Wisdom. Bhikkhus, these are the three urgent duties of a bhikkhu. Bhikkhus, that bhikkhu has no power or authority as to say. 'Let my mind be free from clinging and be free from āsavas to day, tomorrow or the day after. As a matter of fact, bhikkhus, there is a time when the mind of that bhikkhu who trains himself in Supramundane morality, trains himself in Supramundane mind and trains himself in Supramundane Wisdom is without clinging and free from āsavas.

Therefore, bhikkhus in this Teaching you should train yourself thus: 'There shall be in us ardent wish to undertake the training in Supramundane morality; there shall be in us urgent wish to undertake the training in Supramundane mind; there shall be in us ardent wish in us to undertake the training

Supramundane Wisdom'. In this manner, bhikkhus, you should train yourselves.

End of the Accāyika Sutta

the first in this vagga.

2. PAVIVEKA SUTTA

Discourse on Detachment

94. "Bhikkhus, ascetics of other faiths proclaimed three kinds of detachment from defilements. What are the three? They are: detachment from defilements connected with robes, detachment from defilements connected with alms-food; detachment from defilements connected with dwelling place.

Of those there, bhikkhus, ascetics of other faiths proclaim detachment from defilements connected with robes thus: they wear robes made of hemp; they wear robes made of hemp interwoven with other materials; made from corpes; they wear robes made from cloth that has been used for wrapping corpes; they wear robes made from rags picked up from a dust heap; they wear robes of black antelope skin; they wear robes of black antelops skin complete with hoofs; they wear robes made of kusa grass; they wear robes made from fibrous barks; they wear robes of wooden planks; they wear human-hair cloth as robes; they wear horse-tail cloth as robes; they wear horse-tail cloth as robes; they wear owl-feather cloth as robes. Thus, bhikkhus, ascetics of other faiths proclaim detachment from defilements connected with robes.

Of those three, bhikkhus, ascetics of other faiths proclaim detachment from defilements connected with alms-food thus: they eat greens, they eat uncooked millet; they eat uncooked wild rice; they eat discarded scrapings of hide; they eat moss; they eat broken rice; they eat crust of cooked rice; they eat flour of oil-seeds; they eat grass; they eat cow-dung; they subsist on roots and fruits of the jungle; and they live on fallen fruits. Thus, bhikkhus, ascetics of other faiths proclaim detachment from defilements connected with alms-food.

Of those three, bhikkhus, ascetics of other faiths proclaim detachment from defilements connected with dwelling

place, thus; living in forest dwellings living at the foot of trees; living in cemeteries; living in open places; living in heaps of straw; and living in straw huts. Thus, bhikkhus, ascetics of other faiths proclaim detachment from defilements connected with dwelling place. Bhikkhus, ascetics of other faiths proclaim these three kinds of detachment from defilements.

Bhikkhus, in this Teaching, there are these three kinds of detachment from defilements for a bhikkhu. What are the three? Bhikkhus, in this Teaching, a bhikkhu has perfect morality, has got rid of immorality and is detached from that immorality; he has right view, has got rid of wrong view, and is detached from that wrong view; and he has extinguished āsavas, has got rid of āsavas and is detached from these āsavas.

"Bhikkhus, because the bhikkhu has perfect morality, has got rid of immorality and is detached from that immorality; because he has right view, has got rid of wrong view, and is detached from that wrong view, because he has extinguished āsavas, has got rid of āsavas, and is detached from those āsavas, bhikkhus this bhikkhu is called one who has attained perfection (in morality), one who has attained the essence (of morality), one who is pure, and one who has established himself in the essence (of morality, concentration and wisdom).

For example, bhikkhus, when the rice field of the householder-farmer is full of ripe paddies, he should reap them very quickly; after having them reaped very quickly, he should collect them very quickly; after having collected them very quickly, he should carry them away (to the threshing floor) very quickly; after having carried them away quickly, he should pile them up very quickly; after having piled them up very quickly; he should thresh them very quickly; after having threshed them very quickly, he should separate the straw from the grains very quickly; after having separated the straw from the grains very quickly; he should separate the rubbish from the grains very quickly, he should winnow the grains very quickly; after having winnowed the grains very

quickly he should carry them away (to the pounding place) very quickly; after carrying them away, he should pound them very quickly; after having pounded the grains very quickly, he should separate husks and bran from them very quickly. By doing so, the householder-farmer's paddies become pure, and remain as essence.

Similarly, bhikkhus, because the bhikkhu has perfect morality, has got rid of immorality, and is detached from that immorality; because he has right view, has got rid of wrong view, and is detached from that wrong view; because he has extinguished āsavas, has got rid of āsavas, and is detached from these āsavas, bhikkhus, this bhikkhu is called one who has attained perfection (in morality), one who has attained the essence (of morality), one who is pure, and one who has established himself in the essence of morality, concentration, and wisdom.

End of the Paviveka Sutta,

The second in this vagga.

3. SARADA SUTTA

Discourse Containing a Comparison with Sarada Season

95. Bhikkhus, just as the sun rising in a high cloudless sky in sarada, the last part of the rainy season, dispels all the darkness and shines forth brilliantly, so also, bhikkhus, there arises in the ariya disciple the clear and undefiled eye of dhamma (*sotāpatti magga ñāṇa*). Bhikkhus with the arising of the eye of dhamma, the three fetters, namely, wrong view concerning the five khadha aggregates, (*sakkāya diṭṭhi*), uncertainty (*Vicikicchā*), and belief in the efficacy of rites and rituals outside the Ariya path (*Silabbataparāmāsa*), are got rid of in the ariya disciple.

"After that, the ariya disciple is liberated from two factors, covetousness and ill-will. That bhikkhu, being detached sense-pleasures and demeritorious factors, achieves and

remains in the first jhāna, which has vitakka (initial application of the mind), and which has pīti (delightful satisfaction) and subha (bliss) born of detachment from hindrances.* At such time, bhikkhus, if that bhikkhu were to die, there would be in him no fetters leading to rebirth in this human world*.

End of the Sarada Sutta,
the third in this vāgga.

4. PARISĀ SUTTA

Discourse Concerning three Kinds of Assembly

96. Bhikkhus, these are these three kinds of assembly. What are they there? They are the assembly of the virtuous (aggavati parisā); the assembly of the disharmonious (vagga parisā) and the assembly of the harmonious (samaggā parisā).

What, bhikkhus, is the assembly of the virtuous? Bhikkhus, in this Teaching, bhikkhu elders of this assembly do not live for abundance in material things; they are not lax in undertaking the three kinds of training; they are energetic in abandoning whatever that leads to lower forms of existence; they are foremost in achieving (the three kinds of) detachment; they earnestly strive for attaining what has not yet been attained, for knowing what has not yet been known, and for realizing what has not yet been realized. Later generations will follow the example of those bhikkhu elders too. They too will not live for abundance in material things; they too will not be lax (in undertaking the three kinds of training); they too will be energetic in abandoning whatever that they will be foremost in achieving (the three kinds of) detachment; they will earnestly strive for attaining what has not yet been attained, for knowing what has not yet been known, and for realizing what has not

*. This discourse is about an Anāgāmi who has not attained any jhāna during his life, but attains the first jhāna just before his death, (The Commentary).

yet been realized. Bhikkhus, this kind of assembly is called the assembly of the virtuous.

Bhikkhus, what is the assembly of the disharmonious? Bhikkhus, in this Teaching, bhikkhus of a certain assembly are argumentative, quarrelsome, discordant and are bickering at one another with piercing words. Bhikkhus, this kind of assembly is called the assembly of the disharmonious.

Bhikkhus, what is the Saṃagga assembly of the harmonious? Bhikkhus, in this Teaching, bhikkhus of a certain assembly live in harmony, taking delight in the company of one another, never taking in disagreement, mixing like milk with water, looking at one another with loving eyes, then, bhikkhus, they gain much merit. At that time, bhikkhus, they live a noble life of sympathetic joy which is conducive to liberation of mind from defilements. One who is gladdened enjoys delightful satisfaction (pīti); the body¹ of one who has a mind filled with delightful satisfaction is calm: one who is calm in body experiences happiness (subha): the mind of one who is happy is concentrated.

For example, bhikkhus, when it rains heavily on a mountain top, the water flows down the slopes and fills chasms, crevices, and small streams; after filling chasms, crevices, and small streams, it fills small ponds; after filling small ponds, it fills large ponds; after filling large ponds, it fills small rivers; after filling small rivers, it fills large rivers; after filling large rivers, it fills oceans.

Similarly, bhikkhus, when bhikkhus live in harmony taking delight in the company of one another, never taking in disagreement, mixing like milk with water, looking at one another with loving eyes, then, bhikkhus, they gain much merit. At that time, bhikkhus, they live a noble life of sympathetic joy which is conducive to liberation of mind from defilements. One who is gladdened enjoys delightful satisfaction;

1. body: kāya: Here it cannotes both namakāya and rūpakāya, the body of mind and mental concomitants, and the physical body (The Commentary).

the body of one who has a mind filled with delightful satisfaction is calm; one who is calm in body experiences happiness: the mind of one who is happy is concentrated. Bhikkhus, these are the three kinds of assembly of bhikkhus.

End of the Parisā Sutta

the fourth in this vagga

5. PATHMA ĀJĀNĪYA SUTTA

The First Discourse on “Throughbreds”

97. Bhikkhus, a King's noble thoroughbred steed that is endowed with three features is worthy of the king, is an asset to the king and is counted as an attribute of kingship. What are the three? Bhikkhus, in this matter, a king's thoroughbred steed is endowed with these three features is worthy of the king is an asset to the king is counted as an attribute of kingship. Similarly, bhikkhus, a bhikkhu who is endowed with these three features, is worthy of receiving offerings brought even from afar, is worthy of receiving offerings specially set aside for guests, is worthy of receiving offerings donated for wellbeing in the next existence, is worthy of receiving obeisance and is the incomparable fertile field for all to sow the seeds of merit. Bhikkhus, in this Teaching, a bhikkhu is endowed with a good appearance is endowed with strength, and is endowed with speed.

How, bhikkhus, is a bhikkhu endowed with a good appearance? Bhikkhus in this Teaching, a bhikkhus has perfect morality; he observes restraint according to the Fundamental Precepts of Pātimokkha; he adheres to right behaviour and lawful resort (in the quest for alms-food); he sees danger even in the slightest fault; he fully observes the precepts (of the Discipline). Thus, bhikkhus a bhikkhu is endowed with beauty.

How, bhikkhus, is a bhikkhu endowed with strength? Bhikkhus, in this Teaching, a bhikkhu continually puts forth strenuous effort to get rid of demeritorious factors and to

acquire meritorious factors; he resolutely perseveres in meritorious actions; he makes firm effort; he does not relinquish his task. Thus, bhikkhus, is a bhikkhu endowed with strength.

How, Bhikkhus, is a bhikkhu endowed with speed? Bhikkhus, in this Teaching, a bhikkhu understands fundamentally and truly: 'This is dukkha; understands fundamentally and truly this is the cause of dukkha'; understands fundamentally and truly; 'This is the cessation of dukkha; and 'This is the practice leading to the cessation of dukkha.' Thus, bhikkhus, is a bhikkhu endowed with speed.

Bhikkhus, a bhikkhu who is endowed with these three features is worthy of receiving offerings brought even from afar, is worthy of receiving offerings specially set aside for guests, is worthy of receiving offerings donated for wellbeing in the next existence, is worthy of receiving obeisance, and is the incomparable fertile field for all to sow the seed of merit.

End of the Paṭhama Ājānīya Sutta,
the fifth in this vagga.

6. DUTIYA ĀJĀNĪYA SUTTA

The Second Discourse on 'Thoroughbreds'

98. Bhikkhus, a king's noble thoroughbred steed that is endowed with three features is worthy of the king, is an asset to the king and is counted as an attribute of kingship. What are the three? Bhikkhus, in this matter a king's thoroughbred steed is endowed with a good appearance, is endowed with strength, and is endowed with speed. Bhikkhus, a king's thoroughbred steed that is endowed with these three features is worthy of the king, is an asset to the king; and is counted as an attribute of kingship. Similarly, bhikkhus, a bhikkhu who is endowed with three features is worthy of receiving offerings brought even from afar ...p... and is the incomparable fertile field for all to sow the seed of merit. What are the three? Bhikkhus, in this Teaching a bhikkhu is endowed with a good

appearance, is endowed with strength and is endowed with speed.

How, bhikkhus, is a bhikkhu endowed with a good appearance? Bhikkhus, in this Teaching, a bhikkhu has perfect morality;...p... he fully observes the precepts (of Discipline). Thus, bhikkhus, a bhikkhu is endowed with a good appearance.

How, bhikkhus, is a bhikkhu endowed with strength? Bhikkhus, in this Teaching, a bhikkhu continually puts forth strenuous effort to get rid of demeritorious factors and to acquire meritorious factors; he resolutely perseveres in meritorious actions; he makes firm effort; he does not relinquish his task. Thus bhikkhus, is a bhikkhu endowed with strength.

How, bhikkhus, is a bhikkhu endowed with speed? Bhikkhus, in this Teaching, a bhikkhu, through the complete destruction of the five fetters which lead to rebirth in the lower sensuous realms of existence, arises spontaneously as an anāgāmi, in the Brahma realm, and with no possibility of returning from that realm to existence in any form or in any other realm, he will finally realize parinibbāna in that very realm. Thus, bhikkhus, is a bhikkhu endowed with speed.

Bhikkhus, a bhikkhu who is endowed with these three features is worthy of receiving offerings brought even from afar;...p...is the incomparable fertile field for all to sow the seed of merit.

End of the Dutiya Ājāṇīya Sutta,
the sixth in this vagga.

7. TATIYA ĀJĀNĪYA SUTTA

The Third Discourse on 'Throughbreds'

99. Bhikkhus, a king's throughbred steed that is endowed with three features is worthy of the king, is an asset to the king, and is counted as an attribute of kingship. What are the three? Bhikkhus, in this matter, a king's throughbred steed is endowed with a good appearance, is endowed with strength,

and is endowed with speed. Bhikkhus, a king's throughbred steed that is endowed with these three features is worthy of the king, is an asset to the king, and is counted as an attribute of kingship. Similarly, bhikkhus, a bhikkhu who is endowed with three features is worthy of receiving offerings specially set aside for guests, is worthy of receiving offerings donated for well-being in the next existence, is worthy of receiving obeisance, and is the incomparable fertile field for all to sow the seed of merit. What are the three? Bhikkhus in this teaching, a bhikkhu is endowed with a good appearance is endowed with strength, and is endowed with speed.

How, bhikkhus, is a bhikkhu endowed with a good appearance? Bhikkhus, in this Teaching, a bhikkhu has perfect morality; he observes restraint according to the Fundamental Precepts (Pātimokkha); he adheres to right behaviour and lawful resort (in the quest for alms-food); he sees danger even in the slightest fault; he fully observes the precepts (of Discipline). Thus, bhikkhus, is a bhikkhu endowed with a good appearance.

How, bhikkhus, is a bhikkhu endowed with strength? Bhikkhus, in this Teaching, a bhikkhu continually puts forth strenuous effort to get rid of demeritorious factors and to acquire meritorious factors, he makes firm effort; he does not relinquish his task. Thus, bhikkhus, is a bhikkhu endowed with strength.

How, bhikkhus, is a bhikkhu endowed with speed? Bhikkhus, a bhikkhu, in this very life remains knowing himself through Magga Insight the emancipation of mind and in the emancipation by Insight which are free of āsavas because of their extinction, realizing them through magga Insight by himself in this very life. Thus, bhikkhus, is a bhikkhu endowed with speed. Bhikkhus, a bhikkhu who is endowed with these three features is worthy of receiving offerings brought even from afar, ...p... is the incomparable fertile field for all to sow the seed of merit.

End of the Tatiya Ājāṇīya Sutta,
the Seventh in this vagga.

8. POTTHAKA SUTTA

Discourse with the Simile of Hempen Cloth

100. Bhikkhus, a new piece of hempen cloth is not good in appearance, is rough to the touch, and is of little value. Bhikkhus, a used piece of hempen cloth is bad in appearance, is rough to the touch, and is of little value. Bhikkhus, an old piece of hempen cloth is bad in appearance, is enough to the touch and is of little value. Bhikkhus, an old piece of hempen cloth is used as a pot-holder, or is thrown away in a rubbish heap.

Similarly, bhikkhus, if a newly admitted bhikkhu has no morality and is of evil nature, I say this is his being of bad apperanace. Bhikkhus, just as a new piece of hempen cloth is bad in appearance, I say, bhikkhus; so also is this person. Bhikkhus, to those who associate with, keep company with, attend upon, and follow the example of that bhikkhu, there will be disadvantage and unhappiness for a long time. Bhikkhus, I say this is his being rough to the touch. Bhikkhus, just as a piece of hempen cloth is rough to the touch. I say, bhikkhus, so also is this person. Acceptance of donations of robes, alms-food, monastic dwelling, medicines and medicinal requisietes by that bhikkhu is not of great benefit and not of great advantage to the donors. Bhikkhus, I say this is his being of little value. Bhikkhus, just as a piece of hempen cloth is of little value. I say, bhikkhu, so also is this person.

Bhikkhus, if a bhikkhu of middle standing ...p... Bhikkhus, if a bhikkhu elder has no morality, and is of evil nature. I say this is his bad appearance. Bhikkhus, just as a piece of hempen cloth is bad in appearance, I say, bhikkhus, so also is this person. Bhikkhus, to those who associate with, keep company with, attend upon, and follow the example of that bhikkhu there will be disadvantage and unhappiness for a long time. Bhikkhus, I say this is his being rough to the touch. Bhikkhus, just as a piece of hempen cloth is rough to the touch. I say bhikkhus, so also is this person, Donations of robes, alms-food, monastic dwelling, medicines and midicinal

requisites by that bhikkhu is not of great benefit and of great advantage to the donors. Bhikkhus, I say this is his being of little value. Bhikkhus, just as a piece of hempen cloth is little value, I say, bhikkhus, so also is this person.

Bhikkhus, if such a bhikkhu elder spoke in the midst of members of the Order, other bhikkhus would say thus; “What benefit would there be in the words spoken by you who are stupid and ignorant! How, could a person like you think it fit to speak! At these words that bhikkhu elder would become angry and displeased, and speak words that would cause the members of the Order to expel him like throwing away a piece of hempem cloth in the rubbish heap.

Bhikkhus, a new piece of Kāsi cloth is good in appearance; is soft to the touch, and is of great value. Bhikkhus, a used piece of Kāsi cloth is good in appearance, is soft to the touch, and is of great value. Bhikkhus, an old piece of Kāsi cloth is good in appearance, is soft to the touch, and is of great value. Bhikkhus, an old piece of Kāsi, cloth is used for wrapping jewellery, or is put in a casket of scent as padding.

Similarly, bhikkhus, if even a newly admitted bhikkhu has morality and is of good nature, I say this is good appearance. Bhikkhus, just as a piece of Kāsi cloth is good in appearance, I say, bhikkhus, so also is this person. Bhikkhus, to those who associate with, keep company with, attend upon, and follow the example of that bhikkhu there will be advantage and happiness for a long time. Bhikkhus, I say this is, his being soft to the touch. Bhikkhus, just as a piece of Kāsi cloth is soft to the touch, I say, bhikkhus, so also is this person. Acceptance of donations of robes, alms-food, monastic dwelling, medicines, medicinal requisites by that bhikkhu is of great benefit and of great advantage. Bhikkhus, I say this is his being of great value. Bhikkhus, just as a piece of Kāsi cloth is of great value, I say, bhikkhus, so also this person.

Bhikkhus, if a bhikkhu of middle standing...p... Bhikkhus, if a bhikkhu elder ...p... of members of the Order, other bhikkhus would say thus; ‘Venerable Sirs, make no noise; the bhikkhu elder is speaking on the Doctrine and Discipline.

'Therefore, bhikkhus, in this Teaching, you should train yourselves thus; 'I shall be like a piece of cloth made in Kāsi Province; I shall not be like a piece of hempen cloth. 'Indeed, bhikkhus, you should train yourselves thus.

End of the Pottahaka Sutta,
the eighth in this vagga.

9. LOṆAKAPALLA SUTTA

Discourse with the Simile of a Cup of Salt

101. Bhikkhus, if someone says, 'Whatever action a person does, he will have to experience the result of that action.' and if that be so, there will be no chance to make a complete end of dukkha. Bhikkhus, if someone says, 'Whatever result-producing action a person does, he will have to experience the result of that action, and if that be so, there will be the Noble Practice of Purity, there will be a chance to make a complete end of dukkha. Bhikkhus, in this world, a certain person does a trifling evil deed; however trifling that deed may be; it will take him to niraya. On the other hand, bhikkhus, in this world, a certain person is affected in the present existence by a trifling evil deed of that very nature, that evil deed will not have even a little effect, let alone a great effect (in the next existence).

Bhikkhus, what kind of person is led to niraya by even a trifling evil deed he has done? Bhikkhus, in this world, a certain person has no training with regard to the body, has no training in morality, has no training of the mind, has no training with regard to knowledge; he is of little significance and of small body¹; he has to suffer for even a trifling evil deed. Bhikkhus, such kind of person is led to niraya by even a trifling evil deed he has done.

1. small body: appātuma: appa+ātuma: lit, small body. Here, it means persons of little prestige.

Bhikkhus, what kind of person is affected in the present existence by a trifling evil deed, but that deed not having even a little effect, let alone a great effect (in the next existence)? Bhikkhus, in this world, a certain person has training with regard to the body, has training in morality, has training of the mind, has training with regard to knowledge; he is not of little significance and is of big body¹; he lives a life free of defilements². Bhikkhus, such kind of person is affected in the present existence by a trifling evil deed, but that deed not having even a little effect, let alone a great effect. (in the next existence).

For example, bhikkhus, a man were to put a cup of salt into a bowl containing a little water. Bhikkhus, what do you think of this? Would the water in the bowl be rendered undrinkably salty by that cupful of salt?

Yes, it would, Venerable Sir.

Why is it so?

“Venerable Sir, it is because there is only a little water in that bowl, and that little water would become undrinkably salty due to that cupful of salt. “For example, bhikkhus, a man were to throw a cup of salt into the river Gaṅgā. Bhikkhus, what do you think of this? Would the water in the river Gaṅgā be rendered undrinkably salty by that cupful of salt?

“No, it would not, Venerable Sir.”

“Why is this so?”

“Venerable Sir, it is because there is a great mass of water in the river Gaṅgā and that mass of water would not become undrinkably salty due to that cupful of salt.”

Similarly, bhikkhus, in this world, a certain person does a trifling evil deed; however trifling that deed may be, it will take him to niraya. Bhikkhus, in this world, a certain person does a trifling evil deed of that very nature which has its

1. big body: Mahāṭṭa: Mahā+atta: lit, bigbody. Here it means a person of great prestige.

2. This is the interpretation according to the Commentary of the Pāli expression ‘appamāna Nihārī’

effect in the present existence; that evil deed will not have even a little effect, let alone a great effect (in the next existence).

Bhikkhus, what kind of person is led to niraya by even a trifling evil deed he has done? Bhikkhus, in this world a certain person has no training with regard to the body, has no training in morality, has no training of the mind, has no training with regard to knowledge; he is of little significance and of small body; he has to suffer for even a trifling evil deed. Bhikkhus, such kind of person is led to niraya by even a trifling evil deed he has done.

Bhikkhus, what kind of person is affected in the present existence by a trifling evil deed, but that deed not having even a little effect, let alone a great effect? (in the next existence) Bhikkhus, in this world, a certain person has training with regard to the body, has training in morality, has training of the mind, has training with regard to knowledge; he is not of little significance and is of big body; he lives a life free of defilements. Bhikkhus, such kind of person is affected in the present existence by a trifling evil deed, but that deed not having a little effect, let alone a great effect, (in the next existence). (1)

Bhikkhus, in this world, a certain person is imprisoned for half a silver coin, for a silver coin, or for a hundred silver coins. Bhikkhus, in this world, a certain person is not imprisoned for half a silver coin, for a silver coin or for a hundred silver coins? Bhikkhus, a certain person is poor, has few possessions, has little wealth. Bhikkhus, such kind of person will be imprisoned for half a silver coin, for a silver coin, or for a hundred silver coins.

Bhikkhus, what kind of person is not imprisoned for half a silver coin, for a silver coin, or for a hundred silver coins? Bhikkhus, in this world, a certain person is rich, has many possessions; and has great wealth. Bhikkhus, such kind of person is not imprisoned for half a silver coin, for a silver coin, or for a hundred silver coins. Similarly, bhikkhus, in this world a certain person does a trifling evil deed; that evil deed,

however trifling it may be, will lead him to niraya. (On the other hand) Bhikkhus, in this world, a certain person does a trifling evil deed of that very nature which has its effect in the present existence; that evil deed will not have even a little effect, let alone a great effect (in the next existence).

Bhikkhus, what kind of person is led to niraya by a trifling evil deed he has done? Bhikkhus, in this world, a certain person has no training with regard to the body, has no training in morality, has no training of the mind, has no training with regard to knowledge; he is of little significance, and is of small body; he has to suffer for even a trifling evil deed. Bhikkhus, such kind of person is led to niraya by even a trifling evil deed he has done.

Bhikkhus, what kind of person is affected in the present existence by a trifling evil deed but that evil deed not having even a little effect, let alone a great effect (in the next existence)? Bhikkhus, in this world, a certain person has training with regard to the body, has training in morality, has training of the mind, has training with regard to knowledge; he is not of little significance and is of big body; he lives a life free of defilements. Bhikkhus, such kind of person is affected in the present existence by a trifling evil deed of that very nature, that deed not having even a little effect, let alone a great effect (in the next existence) (2).

Bhikkhus, in this world, a certain person has training with regard to the body, has training in morality, has training of the mind, has training with regard to knowledge; he is not of little significance and is of big body; he lives a life free of defilements. Bhikkhus, such kind of person is effected in the present existence by a trifling evil deed, that deed not having even a little effect, let alone a great effect (in the next existence). For example, bhikkhus, in this world, an owner of goats or a butcher might kill, or bind, or fine, or suitably punish a certain kind of person who stole his goat; (on the other hand) an owner of goats or a butcher might not kill, or bind, or fine, or suitably punish another kind of person who

stole his goat. Bhikkhus, what kind of person could be killed, or bound, or fined, or suitably punished by an owner of goats or a butcher for stealing his goat? Bhikkhus, in this world, a certain person is poor, has few possessions has little wealth. Bhikkhus, an owner of goats or a butcher might kill, or fine, or suitably punish such a person for stealing his goat.

Bhikkhus, what kind of person could not be killed, or bound, or fined, or suitably punished by an owner of goats or a butcher for stealing his goat? Bhikkhus, in this world, a certain person is rich, has many possessions, has great wealth; he may be a king, or a king's minister. Bhikkhus, an owner of goats or a butcher might not kill, or bind, or fine or suitably punish such a person for stealing his goat. Instead, he (the owner of the goat or the butcher) would have to worshipfully plead before that person, and say, 'My lord!' Kindly return my goat to me, or give me the price of that goat. Similarly, bhikkhus, in this world, a certain person does a trifling evil deed; that evil deed, however trifling it may be, will lead him to *niraya* (On the other hand), bhikkhus, in this world, a certain person is affected in the present existence by a trifling evil deed of that very nature, that evil deed will not have even a little effect, let alone a great effect. (in the next existence).

Bhikkhus, what kind of person is led to *niraya* for a trifling evil deed he has done? Bhikkhus, in this world a certain person has no training with regard to the body, has no training in morality, has no training of the mind, has no training with regard to knowledge; he is of little significance, and is of small body, he has to suffer for even a trifling evil deed. Bhikkhus, such kind of person is led to *niraya* by even a trifling evil deed he has done.

Bhikkhus, what kind of person is affected in the present existence by a trifling evil deed of that very nature; that evil deed not having even a little effect, let alone a great effect (in the next existence)? Bhikkhus, in this world, a certain person has training with regard to the body, has training in morality, has training of the mind has training with regard to knowledge, he is not of little significance, and is of big body; he

lives a life free of defilements. Bhikkhus, such kind of person is affected in the present existence by a trifling evil deed of that very nature, that deed not having even a little effect, let alone a great effect (in the next existence). (3).

Bhikkhus, if someone says, Whatever action a person does, he will have to experience the result of that action; and if that be so, there will be no Noble Practice of Purity, there will be no chance to make a complete end of dukkha. Bhikkhus, if someone says, 'Whatever result-producing action a person does, he will have to experience the result of that action; and if that be so, there will be the Noble Practice of Purity, there will be a chance to make a complete end of dukkha.

End of the Lonakapalla Sutta,
the ninth in this vagga.

10. PAMSUDHOVAKA SUTTA

Discourse on Gold Panner

102. "Bhikkhus, there are such crude impurities as coarse particles of dust, sand, gravel and potsherd that begrime gold. The gold panner or his assistant puts the gold in the pan, and washes it by flushing and panning again and again. After discarding and removing these crude impurities, there still are such medium-sized impurities as fine gravel and coarse grains of sand that begrime gold. The gold panner or his assistant washes away the medium-sized grime, flushing and panning again and again. After discarding and removing the medium-sized impurities, there still remain such fine impurities as fine grains of sand and black dirt. The gold panner or his assistant washes away these fine impurities, flushing and panning again and again. After discarding and removing the fine impurities, there remains only gold dust. The goldsmith or his assistant puts this gold dust in the crucible and smelts and smelts it repeatedly and intensively. That gold which is smelt, smelt

repeatedly and intensively is not yet perfectly pure; it is not yet malleable, not yet pliable, it is not yet resplendent; it is still brittle; it is not fully refined for working. Bhikkhus, the goldsmith or his assistant smelts it; he smelts it repeatedly and intensively; then, this gold, smelt, repeatedly smelt, and intensively smelt, becomes perfectly pure, malleable and pliable; it is not resplendent; it is no longer brittle; it is fully refined for working. Bhikkhus, there is such a time as this. Whosoever wants such ornaments as gold plates (ribbons or bands), gold earrings, gold necklaces, and garlands of gold, could serve the purpose of that person.

Similarly, bhikkhus, there are such crude forms of impurities as evil deed, evil speech, and evil thought that defile the mind of the bhikkhu who repeatedly cultivates tranquillity and Insight development. A bhikkhu who is wise and who repeatedly cultivates the tranquillity and Insight development forsakes, rejects, gets rid of and prevents the repeated arising in him of these impurities. When the bhikkhu has discarded and removed those crude impurities, there still are such medium impurities as sensual thoughts, thoughts of malice, thoughts of harming others that defile the mind of the bhikkhu who repeatedly cultivates the tranquillity and Insight-development. That bhikkhu who is wise and who repeatedly cultivates the tranquillity and Insight-development, forsakes, rejects, gets rid of and prevents the repeated arising in him of those impurities. When the bhikkhu has discarded and removed those medium impurities these still are such fine impurities as thinking about his relatives, thinking about his country, and thinking about being despised by others. That bhikkhu who is wise and who repeatedly cultivates the tranquillity and Insight-development forsakes, rejects, gets rid of, and prevents the repeated arising in him of those fine impurities again. When the bhikkhu has discarded and removed those fine impurities there still remains in him thoughts about the Dhamma¹; and

1. Dhammavitakka: Vipassanupakkilesa: Thinking about the ten characteristics impurities in the practice of Insight meditation.

his concentration is not yet serene, not yet excellent, not achieved through extinction of defilements, not achieved through one-pointedness of the mind, it is just a state of mind achieved through conscious suppression and suspension (of defilements). Bhikkhus, when the mind rests within himself is well settled is fixed on the object, and is concentrated, then, that Concentration is serene, excellent, achieved through extinction of defilements, achieved one-pointedness of the mind; it is not just a state of mind achieved through conscious suppression and suspension (of defilements). Bhikkhus, there is such a time as this. When such a time arrives, the bhikkhu directs his mind towards realization of such and such dhamma which can be realized through special apperception. Then, if he is endowed with proper basis for its fulfilment (is, previous perfection and mastery of jhāna practice in the present), he will personally realize that dhamma.

If he should have the wish: “May I enjoy (possession of) the various forms of psychic power; having been one, may I become many; from having been one, may I become many; from being many, may I become one; may I be visible or invisible; may I pass unhindered though walls, enclosures, and mountains as though going though space; may I plunge into or out of the earth as though plunging into or out of water; may I walk on water without parting it as though walking on earth; may I travel in space cross-legged as if I were a winged bird; may I touch and stroke the moon and the sun, so mighty and powerful; and may I gain mastery over my body (to reach) even up to the world of brahmās;” then; if he is endowed with proper basis for its fulfilment (ie., previous perfection and mastery of jhāna practice in the present), he will personally realize that wish.

If he should have the wish: “May I hear both kinds of sounds of devas and men, far or near, with the hearing power surpassing that of men, being like the extremely clear devine hearing-power, then, if he is endowed with proper basis for its fulfilment (ie., previous perfection and mastery of jhāna practice in the present), he will personally realize that wish.

If he should have the wish; “May I know discriminatively with my own mind the minds of other beings or individuals; may I know the mind with attachment, (rāga) as mind with attachment; may I know the mind without attachment as mind without attachment; may I know the mind with anger, (dosa), as mind with anger; may I know the mind without anger; may I know the mind with bewilderment, (moha), as mind with bewilderment; may I know the mind without bewilderment as mind without bewilderment; may I know the indolent mind (saṁkhitta citta), as indolent mind; may I know the distracted mind, (vikkhitta citta), as distracted mind; may I know the exalted mind, (mahāggata citta), as exalted mind; may I know the unexalted mind (mahāggata citta), as unexalted mind; may I know the inferior mind; (sauttara citta), as inferior mind; may I know the superior mind (anuttara citta), as superior mind; may I know the concentrated mind, (samāhita citta,) as concentrated mind, may I know the unconcentrated mind, (asamāhita citta), as unconcentrated mind, may I know the liberated mind, (vimutta citta) as liberated mind; and may I know the unliberated mind (avimutta citta) as unliberated mind; then if he is endowed with proper basis for its fulfilment (i.e previous perfection and mastery of jhāna practice in the present), he will personally realize that wish.

If he should have the wish. “May I recollect many and varied existences of the past. And what is that? It is the recollection of one existence, or two, or three, or four, or five, or ten, or twenty, or thirty, or fifty, or a hundred, or a thousand, or a hundred thousand existences, or existences in many cycles of the rounds of development and dissolution, in this way; “In that past existence I was known by such a name; I was born into such a clan; I was of such an appearance; I was thus nourished; I enjoyed pleasure thus; I suffered pain thus; my life-span was such; I died in that existence, then I was born in another existence; in that (new) existence, I was known by such a name; I was born into such a clan; I was of such an appearance; I was thus nourished; I enjoyed pleasure thus; I suffered pain thus; my life-span was

such; I died in that existence; and then I was born in that existence. "May I recollect thus (my) many and varied past existences, together with their circumstances and related facts," then if he is endowed with proper basis for its fulfilment (ie., previous perfection and mastery of jhāna practice in the present), he will personally realize that wish.

If he should have the wish: "May I, with the psychic power of divine sight, which is extremely clear, surpassing the sight of men, see beings in the process of passing away and arising, inferior or superior beings, beautiful or ugly beings, and beings with good or bad destinations. May I know how beings arise according to their own kamma-actions. (thus);

'Friends! These beings were full of evil committed bodily, verbally, mentally. They maligned the ariyas, held wrong views and performed actions according to their wrong views. After death and dissolution of their bodies, they appeared in wretched destinations (duggati), in miserable existences (āpaya), states of ruin (vinipāta), and realms of continuous suffering (niraya). But, friends, there were also beings who were endowed with goodness done bodily, verbally and mentally. They did not malign the ariyas, held right views and performed actions according to right views. After death and dissolution of their bodies, they reappeared in good destinations, the happy world of the devas!

"In this way, may I, with the Psychic power of divine sight, which is extremely clear, surpassing the sight of men, see beings in the process of passing away and arising, inferior or superior beings, beautiful or ugly beings and beings with good or bad destinations; and may I know how beings arise according to their own kamma-actions." Then, if he is endowed with proper basis for its fulfilment (ie., previous perfection and mastery of jhāna practice in the present), he will personally realize that wish.

And if he should have the wish: 'May I, in this very life remain knowing by myself through Magga Insight the emancipation of mind and the emancipation by Insight, which are free of āsavas because of their extinction, realizing them

and attaining to them," then, if he is endowed with the proper basis for its fulfilment (ie, previous perfection and proper insight-defilement,) he will personally realize it.

End of the Paṃsudhova Sutta

the tenth in this vagga.

11. NIMITTA SUTTA

Discourse on Three Factors

103. Bhikkhus, the bhikkhu who repeatedly practises the tranquillity and Insight meditation should pay attention to three factors at appropriate times should pay attention to the factor of Concentration at the appropriate time; he should pay attention to the factor of effort at the appropriate time; he should pay attention to the factor of Equanimity at the appropriate time. Bhikkhus, if the bhikkhu who repeatedly practises the tranquillity and Insight meditation lopsidedly pays attention only to the factor of Concentration there is the possibility that his mind will become slack. Bhikkhus, if the bhikkhu who repeatedly practises the tranquillity and Insight meditation lopsidedly pays attention only to the factor of Effort, there is the possibility that his mind will become distracted. Bhikkhus, if the bhikkhu who repeatedly practises the tranquillity and Insight-meditation lopsidedly pays attention only to the factor of Equanimity, there is the possibility that his mind will not be well concentrated for the purpose of eradication of āsavas. Bhikkhus, when the bhikkhu who repeatedly practises the tranquillity and Insight meditation pays attention to the factor of Concentration at the appropriate time, pays attention to the factor of Effort at the appropriate time; and pays attention to the factor of Equanimity at the appropriate time, then, his mind becomes malleable, pliable, and resplendent; it is no longer brittle; it is well concentrated for the purpose of eradication of āsavas.

Suppose, bhikkhus, a goldsmith or his apprentice were to make a furnace. When the furnace has been made he might kindle a fire at the mouth of the furnace. Having done so, he might take the gold with a pair of tongs and place it on top of the fire. He might blow the flame at the appropriate time, might sprinkle water on the gold at the appropriate time and might examine it at the appropriate time. Bhikkhus, if the goldsmith or his apprentice were to lopsidedly be blowing (the flame) on to that gold, it is possible that it will become overheated. Bhikkhus, if the goldsmith or his apprentice were to lopsidedly keep in sprinkling water on the gold, it is possible that it will become cold. Bhikkhus, if the goldsmith or his apprentice were to lopsidedly keep examining the gold, it is possible that it will not become well refined. Bhikkhus, when the goldsmith or his apprentice blows the flame at the appropriate time, sprinkles water on the gold at the appropriate time, and examines it at the appropriate time, then this gold becomes malleable, pliable, and resplendent; it is no longer contaminated with impurities; it is fully refined for working. Whosoever wants such ornaments as gold plates (or bands), gold earrings, gold necklaces, or garlands of gold, this gold could serve the purpose of that person.

Similarly, bhikkhus, a bhikkhu who repeatedly practises the tranquillity and Insight-meditation should pay attention to three factors at appropriate times. He should pay attention to the factor of Effort at the appropriate time; and he should pay attention to the factor of Equanimity at the appropriate time. Bhikkhus, if the bhikkhu who repeatedly practises the tranquillity and Insight-meditation lopsidedly, pays attention only to the factor of Concentration, there is the possibility that his mind will become slack. Bhikkhus if the bhikkhu who repeatedly practises the tranquillity and Insight-meditation lopsidedly, pays attention only to the factor of Equanimity, there is the possibility that his mind will not be well concentrated for the purpose of eradication of āsavas. Bhikkhus, when the bhikkhu who repeatedly practises the tranquillity and Insight-meditation pays attention to the factor of Concentration at the appropriate

time, and pays attention to the factors of Equanimity at the appropriate time, then his mind becomes malleable, pliable, and resplendent; it is no longer contaminated with impurities; it is well concentrated for the purpose of eradication of āsavas. He directs his mind towards realization of such and such dhamma which can be realized through special apperception. Then, if he is endowed with proper basis for its fulfilment (ie, previous perfection and mastery of jhāna practice in the present), he will personally realize that dhamma.

If he should have the wish, "May I enjoy (possession of) the various forms of psychic power ...p... (here, the omission stands for the six kinds of supernormal powers)' May I, in this very life, know by myself through Magga Insight, realize, attain to and remain in the emancipation of mind and in the emancipation by Insight, which are free of āsavas because of their extinction, then, if he is endowed with proper basis for its fulfilment (ie, previous perfection and proper Insight-development in the present), he will personally realize that wish.

End of the Nimitta Sutta,

the eleventh in this vagga.

End of the Loṇakapalla Vagga,

the fifth Vagga in the Second Sub-division

containing fifty-two suttas.

End of the Second Sub-division.

Namo tassa bhagavato arahato sammā sambuddhassa

III. TATIYA PANṆĀSAKA

The Third Sub-division

(xi) i. Sambodha Vagga

1. Pubbevasambodha Sutta
2. Paṭhama Assāda Sutta
3. Dutiya Assāda Sutta
4. Samaṇa Brahmaṇa Sutta
5. Ruṇṇa Sutta
6. Atitti Sutta
7. Arakkhita Sutta
8. Byāpanna Sutta
9. Paṭhama Nidāna Sutta
10. Dutiya Nidāna Sutta

(xi) i. SAMBODHA VAGGA

1. PUBBEVASAMBODHA SUTTA

Discourse on Pre-Enlightenment Thoughts

104. Bhikkhus, when I was only a Buddha-to-be before having penetrative knowledge of the Four Ariya Truths and not yet a Buddha, these thoughts occurred to me: 'What is the enjoyableness of the world¹, what are its faults, and what is the (way of) escape from it?' Bhikkhus, it also occurred to me thus: 'The physical well-being and mental ease that arise dependent on the world are the enjoyableness of the world; its impermanence, its unsatisfactoriness and its changeableness are its faults. Rooting out and abandoning the craving for the world constitute freedom from it. Bhikkhus, as long as I had not yet come to understand fundamentally and truly the enjoyableness of the world as enjoyableness, its faults as faults, freedom from it as freedom, so long did I not admit to the deva world with its devas, māras and brahmās, and to the human world with its samaṇas, brahmaṇas, kings and people that I had attained and realized rightly by myself the incomparable, the most supreme enlightenment (ie., become a Supremely Self-Enlightened One)

When, bhikkhus, I had come to understand fundamentally and truly the enjoyableness of the world as its enjoyableness, its faults as faults, freedom from it as freedom, then only I declared to the deva world with its devas, māras and brahmās, to the human world with its samaṇas, brahmaṇas, kings and people, that I had attained and realized rightly by myself the incomparable, the most supreme enlightenment.

Indeed, reflective-knowledge and vision arose in me: Unshakable is my liberation (ie., arahatta phala consciousness). This is the last existence; now there is no more rebirth for me.'

End of the Pubbevasambodha Sutta,

the first in this vagga.

1. world: loka: Here, it means the five khandha aggregates.

2. PAṬHAMA ASSĀDA SUTTA**The First Discourse on Enjoyableness**

105. Bhikkhus, I have wandered in search of enjoyableness of the world¹; I have known enjoyableness of the world; I have clearly seen all the enjoyableness of the world through Magga Insight. Bhikkhus, I have wandered in search of the faults of the world; I have known the faults in the world; I have clearly seen all the faults of the world through Magga Insight. Bhikkhus, I have wandered in search of freedom from the world. I have known freedom from the world; I have clearly seen all the freedom from the world through Magga-Insight.

Bhikkhus, as long as I had not come to understand truly and fundamentally the enjoyableness of the world as enjoyableness, its faults as faults, and freedom from it as freedom, so long did I not admit to the deva world with its devās, māras, and brahmās, and to the human world with its samaṇas and brahmaṇas, kings and people that I had attained and realized rightly by myself the incomparable, the most Supreme Enlightenment.

When, bhiikhus, I had come to understand truly and fundamentally the enjoyableness of the world as enjoyable-ness, its faults as faults, and freedom from it as freedom, I declared to the deva world with its devaś, māras, and brahmās, and to the human world with its samaṇas, brahmaṇās, kings and people that I had attained and realized rightly by myself the incomparable, the Most Supreme Enlightenment.

Indeed, reflective-knowledge and vision arose in me: 'Unshakable is my liberation (ie., arahatta phala consciousness). This is the last existences; now there is no more rebirth for me.'

End of the Paṭhama Assāda Sutta,

the second in this vagga.

¹ wandered in the round of existences since his past existence as Sumedha the Recluse during the time of Dīpaṅkarā Buddha. (The Commentary)

3. DUTIYA ASSĀDA SUTTA

Second Discourse on Enjoyableness

106. Bhikkhus, if there were no enjoyableness of the world, sentient beings would not become attached to the world. Bhikkhus, it is only because there is enjoyableness of the world that sentient beings become attached to the world. Bhikkhus, if there were no faults of the world, sentient beings would not become disgusted with the world. Bhikkhus it is only because there are faults of the world that sentient beings become disgusted with the world. Bhikkhus, if there were no freedom from the world sentient beings would not gain freedom from the world. Bhikkhus, it is only because there is freedom from the world that sentient beings do gain freedom from the world. Bhikkhus, as long as sentient beings have not yet come to understand fundamentally and truly the enjoyableness of the world as enjoyableness, its faults as faults, and freedom from it as freedom, so long do they not remain liberated from, unharnessed to, and released from the world with its devas mārās, and brahmās, and from the human world with its samaṇas, brahmaṇas, kings and people with their minds unrestricted by defilements. When, bhikkhus, sentient beings come to understand the enjoyableness of the world as enjoyableness, its faults as faults, and freedom from, it as freedom, then only they remain liberated from, unharnessed to, and released from the world with its devas, mārās and brahmās, and from the human world with its samaṇas, brāhmaṇas, kings and people with their minds unrestricted by defilements.

End of the Dutiya Assāda Sutta,

the third in this vagga

4. SAMANA-BRAHMANA SUTTA**Discourse on Samanas and Brāhmaṇas**

107. Bhikkhus, there are those samanas and brāhmaṇas who do not know fundamentally and truly the enjoyableness of the world as enjoyableness, its faults as faults, and freedom from it as freedom. Bhikkhus, such samanas and brāhmaṇas do not deserve to be called samanas amongst samanas, brāhmaṇas amongst brāhmaṇas; those venerable ones in this very life, do not remain knowing by themselves through Magga Insight the benefit of being a samaṇa or of being a brāhmaṇa¹, realizing them, and attaining to them. When, bhikkhus, those samanas and brāhmaṇas know fundamentally and truly the enjoyableness of the world as enjoyableness, its faults as faults, and freedom from it as freedom, then only they deserve to be called samanas amongst samanas, brāhmaṇas amongst brāhmaṇas; those venerable ones, in this very life, remain knowing by themselves through magga Insight the benefits of being a samaṇa or of being a brāhmaṇa, realizing them, and attaining to them.

End of the Samaṇa Brāhmaṇa Sutta,
the fourth in this vagga.

5. RUNṆA SUTTA**Discourse on Weeping**

108. In the Ariya Teaching², bhikkhus, singing is weeping. In the Ariya Teaching, bhikkhus dancing is madness. In the Ariya Teaching, bhikkhus, laughing heartily exposing one's teeth is childish behaviour. Therefore, bhikkhus you should

1.The benefit of being a samaṇa -----a brāhmaṇa:

The four ariya phalas (The Commentary)

2.Ariya Teaching vinaya: the Teaching of the Buddha.

get rid of the cause for singing; you should get rid of the cause for dancing; and when you are delighted for some reason, it is enough if you would just smile.

End of the Ruṇṇa Sutta,
the fifth in this Vagga.

6. ATITTI SUTTA

Discourse on Non-Satiety

109. "Bhikkhus, of indulgence in three things there is no satiety. What are the three? Bhikkhus, of indulgence in sleep there is no satiety; of indulgence in fermented beverages and liquor there is no satiety; of indulgence in sexual intercourse there is no satiety. Bhikkhus there is no satiety of indulgence in these three things.

End of the Atitti Sutta,
the sixth in this vagga.

7. ARAKKHITA SUTTA

Discourse on Unguardedness

110. At that time, the householder Anāthapiṇḍika approached the Bhagavā and having made obeisance to the Bhagavā sat in a suitable place. To the householder Anāthapiṇḍika who was thus seated, the Bhagāva said: Householder, if the mind is unguarded, physical action is also unguarded, verbal action is also unguarded, and mental action is also unguarded. For one whose physical action is unguarded, whose verbal action is unguarded, whose mental action is unguarded, his physical action is soaked (in defilements), his verbal action also is soaked (in defilements) and his mental action also is soaked (in defilements). For one whose physical action is soaked (in defilements) whose verbal action is soaked

(in defilements) whose mental action is soaked (in defilements) his physical action becomes rotted, his verbal action also becomes rotted. For one whose physical action is rotted, whose verbal action is rotted, whose mental action is rotted, his death is not a good one, his passing away is not a good one.

For example, householder, if a house with peaked roof is not properly roofed, its peak is unprotected, its rafters also are unprotected, its walls also are unprotected; the peak is soaked (in rain water), the rafters also are soaked (in rain water), the walls also are soaked (in rain water); the peak becomes rotted, the rafters also become rotted, and the walls also become rotted.

Similarly, householder, if the mind is unguarded, physical action is unguarded, verbal action also is unguarded, and mental action is also unguarded. For one whose physical action is unguarded, whose verbal action is unguarded, whose mental action is unguarded, his physical action is soaked (in defilements), his verbal action also is soaked (in defilements) and his mental action also is soaked (in defilements). For one whose physical action is soaked (in defilements), whose verbal action is soaked (in defilements), whose mental action is soaked (in defilements), his physical action also becomes rotted, his verbal action also becomes rotted, and his mental action also becomes rotted.

For one whose physical action is rotted, whose verbal action is rotted, whose mental action is rotted, he does not die a good death, his passing away is not a good one.

Householder, if the mind is guarded, physical action also is guarded, verbal action also is guarded, mental action also is guarded. For one whose physical action is guarded, whose verbal action is guarded, whose mental action is guarded, his physical action is not soaked (in defilements), his verbal action is not soaked (in defilements), and his mental action is not soaked (in defilements). For one whose physical action is not soaked (in defilements) whose verbal action is not soaked (in defilements), whose mental action is not soaked (in defilements), his physical action does not become rotted, his verbal

action also does not become rotted and his mental action also does not become rotted. For one whose physical action is not rotted, whose verbal action is not rotted, whose mental action is not rotted, he dies a good death, his passing away is a good one.

For example, householder, if a house with peaked roof is properly roofed, its peak is protected, its rafters also are protected; its walls also are protected; the peak is not soaked (in rain water), the rafters are not soaked (in rain water); the walls are not soaked (in rain water); the peak does not become rotted, the rafters also do not become rotted, the rafters also do not become rotted, and the walls also do not become rotted.

Similarly, householder, if the mind is guarded physical action is guarded, verbal action also is guarded and mental action also is guarded. For one whose physical action is guarded, whose verbal action is guarded, whose mental action is guarded, his physical action is not soaked (in defilements), his verbal action is not soaked (in defilements), his mental action is not soaked (in defilements). For one whose physical action is not soaked (in defilements), whose verbal action is not soaked (in defilements), whose mental action is not soaked (in defilements), his physical action does not become rotted, his verbal action does not become rotted, his mental action does not become rotted. For one whose physical action is not rotted, whose verbal action is not rotted, whose mental action is not rotted, he dies a good death, his passing away is a good one.

End of the Arakkhita Sutta,
the seventh in this vagga.

8. BYĀPANNA SUTTA

Discourse on Being Defective

111. To the householder Anāthapiṇḍika who had sat in a suitable place, the Bhagavā said thus: "Householder, if the

mind is defective, physical action is also defective, verbal action also is defective and mental action also is defective. For one whose physical action is defective, whose verbal action is defective, whose mental action is defective, whose mental action is defective, he does not die a good death, his passing away is not a good one. For example, householder, if a house with a peaked roof is not properly roofed, the peak is defective, the rafters also are defective, and the walls also are defective. Similarly, householder, if the mind is defective, physical action also is defective, verbal action also is defective, and mental action also is defective. For one whose physical action is defective, whose verbal action is defective, whose mental action is defective, his death is not a good one, his passing away is not a good one.

Householders, if the mind is not defective, physical action is not defective, verbal action is not defective, verbal action also is not defective, mental action also is not defective. For one whose physical action is not defective, whose verbal action is not defective, whose mental action is not defective, his death is a good one, his passing away is a good one. For example, householder, if a house with peaked roof is properly roofed, the peak is not defective, the rafters also are not defective, and the walls also are not defective. Similarly householder, if the mind is not defective, physical action is not defective, verbal action also is not defective, mental action also is not defective. For one whose physical action is not defective, whose verbal action is not defective, whose mental action is not defective, he dies a good death, his passing away is a good one.

End of the Byāpanna Sutta

the eighth in this vagga.

9. PATHAMA NIDĀNA SUTTA

The First Discourse on Causes

112. Bhikkhus, there are these three causes of arising of actions. What are the three? Greed is the cause of arising of actions; hatred is the cause of arising of actions; bewilderment is the cause of arising of actions. Bhikkhus, an action is done in greed, originates in greed, is caused by greed, and arises because of greed, that action is demeritorious; it is blameworthy; it results in dukkha; it is conducive to the arising of actions; it is not conducive to cessation of actions. Bhikkhus, an action is done in hatred, originates in hatred, is caused by hatred, and arises because of hatred; that is demeritorious; it is blameworthy; it results in dukkha; it is conducive to the arising of actions; it is not conducive to the cessation of action. Bhikkhus, an action is done in bewilderment, originates in bewilderment, is caused by bewilderment, and arises because of bewilderment; that action is demeritorious; it is blameworthy; it results in dukkha; it is conducive to the arising of actions; it is not conducive to the cessation of actions. Bhikkhus, these are the three causes of arising of actions.

Bhikkhus, there are these three causes of arising of actions. What are the three? Generosity is the cause of arising of actions; goodwill is the cause of arising of actions; wisdom is the cause of arising of actions¹. Bhikkhus, an action is done out of generosity, and arises because of generosity; that is meritorious; it is not blameworthy; it results in happiness it is conducive to cessation of actions; it is not conducive to the arising of actions. Bhikkhus, an action is done out of goodwill, originates in goodwill, is caused by goodwill, and arises because of goodwill; that action is meritorious; it is not blameworthy; it results in happiness. it is conducive to cessation of actions; it is not conducive to the arising of actions. Bhikkhus, an action is done with wisdom originates in wisdom, is caused by wisdom, and arises because of wisdom; that action is meritorious; it is not blameworthy; it results in

happiness; it is conducive to cessation of actions; it is not conducive to the arising of actions. Bhikkhus, these are the three causes of arising of actions.

End of the Paṭhama Nidāna Sutta
the ninth in this vagga.

10. DUTIYA NIDĀNA SUTTA

The Second Discourse on Causes

113. Bhikkhus, there are these three causes of arising of actions (which binds one to saṃsāra). What are the three? Bhikkhus, Craving (chanda) arises for past objects which are the cause of Craving (chandarāga)². Bhikkhus, Craving arises for future objects which are the cause of Craving. Bhikkhus, Craving arises for present objects which are the cause of Craving.

Bhikkhus, how does Craving arise for past objects which are the cause of Craving? Bhikkhus, one mentally fixes one's attention and ponders repeatedly on past objects which are the cause of Craving. In him who mentally fixes his attention and ponders repeatedly on past objects which are the cause of craving, these arises Craving. One in whom Craving arises is tied up with those past objects which are the cause of Craving. Bhikkhus, I call this strong attachment a fetter (saṃyojana). Bhikkhus, in this way Craving arises for past objects which are the cause of Craving.

Bhikkhus, how does Craving arise for future objects which are the cause of Craving? Bhikkhus, one mentally fixes

1. Generously, goodwill, wisdom: In the text, the Pali words are alobha, the opposite of lobha (greed), adosa, the opposite of dosa (hatred); amoha, the opposite of moha (bewilderment).

2. Chanda by itself means 'desire'; rāga by itself means 'attachment', but here both chanda and chandarāga are rendered as 'Craving'.

one's attention and ponders repeatedly on future objects which are the cause of Craving. In him who mentally fixes his attention and ponders repeatedly on future objects which are the cause of Craving, there arises Craving. One in whom Craving arises is tied up with those future objects which are the cause of Craving. Bhikkhus, I call this strong attachment a fetter. Bhikkhus, in this way Craving arises for future objects which are the cause of Craving.

Bhikkhus, how does Craving arise for present objects which are the cause of Craving? Bhikkhus, one mentally fixes one's attention and ponders repeatedly on present objects which are the cause of Craving. In him who mentally fixes his attention and ponders repeatedly on present objects which are the cause of Craving, there arises Craving. One in whom Craving arises is tied up with those present objects which are the cause of Craving. Bhikkhus, I call this strong attachment a fetter. Bhikkhus, in this way Craving arises for present objects which are the cause of Craving. Bhikkhus, these are the three causes of arising of actions (which bind one to saṃsāra).

Bhikkhus, there are these three causes of arising of actions (which free one from saṃsāra). Which are the three? Bhikkhus, Craving does not arise for past objects which are the cause of Craving. Bhikkhus, Craving does not arise for future objects which are the cause of Craving. Bhikkhus, Craving does not arise for present objects which are the cause of Craving.

Bhikkhus, how does Craving not arise for past objects which are the cause of Craving? Bhikkhus, one comprehends the future resultants of those past objects which are the cause of Craving and comprehending those future resultants one avoids them (by taking up vipassanā practice); and having avoided them thus, one knows them in one's mind and sees them clearly with Magga Knowledge. In this way bhikkhus, does Craving not arise for past objects which are the cause of Craving.

Bhikkhus, how does Craving not arise for future objects which are the cause of Craving?

Bhikkhus, one comprehends the future resultants of those future objects which are the cause of Craving, and comprehending those future resultants, one avoids them (by taking up vipassanā practice); and having avoided them thus, one knows them in one's mind and sees them clearly with Magga Knowledge. In this way, bhikkhus, does Craving not arise for future objects which are the cause of Craving.

Bhikkhus, how does Craving not arise for present objects which are the cause of Craving? Bhikkhus, (one) comprehends the future resultants of those present objects which are the cause of Craving, and comprehending those future resultants, one avoids them (by taking up vipassanā practice; having avoided them, one knows them in one's mind, and sees them clearly with Magga Knowledge. In this way, bhikkhus, does Craving not arise for present objects which are the cause of Craving. Bhikkhus, these are the three causes of arising of actions (which free one from saṃsāra).

End of the Dutiya Nidāna Sutta,

the tenth in this vagga.

End of the Sambhoda Vagga,

the first Vagga in the Third Sub-division

containing fifty-three suttas.

III TATIYA PAṆṆĀSAKA The Third Sub-division

(xii) ii. Āpāyika Vagga

1. Āpāyika Sutta
2. Dullabha Sutta
3. Appameyya Sutta
4. Āneñja Sutta
5. Vipatti Sampadā Sutta
6. Appaṇṇaka Sutta
7. Kammanā Sutta
8. Paṭhama Soceyya Sutta
9. Duttiya Soceyya Sutta
10. Moneyya Sutta

(XII) II. ĀPĀYIKA VAGGA

1. Āpāyika Sutta

Discourse on One going to Āpāya

114. Bhikkhus, there are these three kinds of person going to the realm of misery (apāya)¹, to realm of continuous suffering, for not abandoning these evil things. What are the three? One who, living an unchaste life, claims to live a life of chastity; one who groundlessly accuses a person living a pure, chaste life as one who lives an unchaste life; one who declares, and holds the view; 'There is no fault in sensual pleasures' and with that view indulges in sensual pleasures, Bhikkhus, these are the three kinds of person going to the realm of misery, to the realm of continuous suffering, for not abandoning these evil things.

End of the Āpāyika Sutta,

the first in this vagga.

DULLABHA SUTTA

2. Discourse on Rarity

115. Bhikkhus, appearance of three kinds of person in the world is rare. What are the three? The appearance of the Tathāgata in the world, who is worthy of special veneration and who is perfectly self-enlightened, is rare; the appearance of one who can teach the Doctrine and the Discipline (Dhamma Vinaya) as taught by the Tathāgata is rare; the appearance of one who is grateful and accordingly shows gratitude for a

* This sutta is concerned with bhikkhus.

(1) apāya: The four realms of misery: (i) niraya, realm of continuous suffering (ii) tiracchāna, the animal world (iii) peta, the realm of ever-hungry beings (iv) asurakāya, the realm of miserable beings.

good turn done to him is rare. Bhikkhus, appearance of these three kinds of persons in the world is rare.

End of the Dullabha Sutta,

The second in this vagga.

APPAMEYYA SUTTA

3. Discourse on Immeasurableness.

116. Bhikkhus, these three kinds of person do exist in the world. What are the three? One whose worth is easy to be measured, one whose worth is hard to be measured, one whose worth is immeasurable. Bhikkhus, what kind of person is one whose worth is easy to be measured? Bhikkhus, in this world, a certain person is distracted, arrogant, foppish, scurrilous, loose-tongued, unmindful, uncomprehending, unsettled (in mind), straying in mind, and uncontrolled in his faculties. Bhikkhus, such a person is called one whose worth is easy to be measured.

Bhikkhus, what kind of person is one whose worth is hard to be measured? Bhikkhus, in this world, a certain person is not distracted, not arrogant, not foppish, not scurrilous, not loose-tongued, mindful, clear in comprehension, settled (in mind), concentrated in mind, and controlled in his faculties. Bhikkhus, such a person is called one whose worth is hard to be measured.

Bhikkhus, what kind of person is one whose worth is immeasurable? Bhikkhus, in this world, a bhikkhu has rid himself of defilements, has no more āsavas. Bhikkhus, such a person is called one whose worth is immeasurable. Bhikkhus, these three kinds of person do exist in the world.

End of the Appameyya Sutta,

the third in this vagga.

4. ĀNEÑJA SUTTA

Discourse on Imperturbability

117. Bhikkhus, these three kinds of person do exist in the world. What are the three? Bhikkhus, in this Teaching, a certain bhikkhu, with complete transcending of rūpasaññā (all forms of Consciousness that turn upon corporeality), with the disappearance of paṭighasaññā (all forms of Consciousness occurring when the five senses come into contact with their objects), with non-attention to nānattasaññā (all forms of Consciousness in the sensual sphere excepting paṭighasaññā), achieves and remains in the ākāśānañcāyatana jhāna where the object of concentration is the concept 'space is Infinite'.

That bhikkhu enjoys himself in that jhāna; he relishes it, and he also takes delight in it. He establishes himself in that jhāna; he contemplates on it; he remains in it most of the time; and he does without falling away from that jhāna, he will be reborn as a companion of the brahmās, who have reached the Ākāśānañcāyatana realm. Bhikkhus the life-span of the brāhmās who have reached the Ākāśānañcāyatana realm is twenty thousand world cycles (Mahākappas); a worldling, after having lived the whole life-span of a brahmā in that realm and having exhausted that life-span, may be reborn in the realm of continuous suffering (niraya), or in the animal world, or in the realm of ever-hungry beings (petas). On the other hand, an ariya disciple of the Bhagavā, after having lived the whole life-span of a brahmā in that realm, and having exhausted that life-span, will realize parinibbāna in that very Non-material Sphere (arūpabrahmā loka). Bhikkhus, this is the destination, this is the significance, this is the difference between the well-informed ariya disciple and the uninformed worldling in respect of their destination and their rebirth.

Again, bhikkhus in this Teaching, a certain bhikkhu, completely passing beyond the Ākāśānañcāyatana jhāna (jhāna of the Infinity of Space), achieves and remains in the viññāṇaṇcāyatana jhāna where the object of concentration is the concept 'Consciousness is Infinite'.

That bhikkhu enjoys himself in that jhāna; he relishes it; he takes delight in it. He establishes himself in that jhāna, he contemplates on it; he remains in it most of the time; and if he dies without falling away from that jhāna, he will be reborn as a companion of the brahmās who have reached the viññāṇañcāyatana realm. Bhikkhus, the life-span of brahmas who have reached the viññāṇañcāyatana realm is forty thousand world-cycles (*mahākappas*); a worldling, after having lived the whole life-span of a brahmā in that realm, and having exhausted that life-span, may be reborn in the realm of continuous suffering (*niraya*), or in the animal world, or in the realm of ever-hungry beings (*peta*). On the otherhand, an ariya disciple of the Bhagavā after having lived the whole life-span of a brahma in that realm, and having exhausted that life-span, will realize *parinibbāna*, in that very Non-material sphere (*arūpabrahmaloka*). Bhikkhus, this is the destination, this is the significance, this is the difference between the well-informed ariya disciple of the Bhagavā and the uninformed worldling in respect of their destination and their rebirth.

Again, bhikkhus, in this Teaching a certain bhikkhu, completely passing beyond viññāṇañcāyātana jhāna (the jhana of the Infinity of consciousness) achieves and remains in the ākāṅkākāyātana jhāna where the object of concentration is the concept. 'Nothing is there'. That bhikkhu enjoys himself in jhāna; he relishes it; he takes delight in it. He establishes himself in that jhāna; he contemplates on it; he remains in it most of the time; and if he dies without falling away from that jhāna, he will be reborn as a companion of brāhmas of the ākāṅkākāyātana realm. Bhikkhus, the life-span of a brāhmā who has reached the ākāṅkākāyātana realm is sixty thousand world cycles (*Mahākappas*); a worldling, after having lived the whole life-span of a brāhmā in that realm, and having exhausted that life-span, may be reborn in the realm of continuous suffering, or in the animal world, or in the realm of ever-hungry beings, on the other hand, an ariya disciple of the Bhagavā, after having lived the whole life-span of a brāhma in that realm, and having exhausted that life-span will realize

parinibbāna in that very Non-material Sphere (arūpa brahma loka). Bhikkhus, this is the distinction, this is the significance, this is the difference between the well-informed ariya disciple of the Bhagavā and the uniformed worldling in respect of their destinations and of their rebirth. Bhikkhus, these three kinds of person do exist in the world.

End of the Āneñja Sutta,
the fourth in this vagga.

5.VIPATTI SAMPADĀ SŪTTA

Discourse on Defectiveness and Attainments

118. Bhikkhus, there are these three kinds of defectiveness. What are the three? Defectiveness in morality; defectiveness in mind; defectiveness in belief. What, bhikkhus, is defectiveness in morality? Bhikkhus, in this world, a certain person destroys life, takes what is not given, indulges in sexual misconduct, tells lies, uses malicious speech sowing discord, uses harsh speech, and indulges in frivolous talk. This, bhikkhus, is called defectiveness in morality.

What, bhikkhus, is defectiveness in mind? Bhikkhus, in this world, a certain person is overly covetous, and has a malevolent mind. This, bhikkhus, is called defectiveness in mind.

What, bhikkhus, is defectiveness in belief? Bhikkhus, in this world, a certain person holds the wrong belief and has the perverse view; 'There is no (benefit in) alms-giving, sacrificial offerings or pious donations, a good or bad action produces no direct or indirect results; there is no present world¹; there is no future world; there is no (consequence of good or bad deeds done to one's) mother; there is no (consequence of

1. From the standpoint of the future world, this present world does not exist. (The Commentary)

good or bad deeds done to one's) father; there is no rebirth of beings after death; there is no saṃānas or brāhmaṇas in the world, established in the Ariya Path and accomplished in good practice, who know and realize by themselves through magga Insight (abhiññā)¹ the present world and the future world and make them known to others. This, bhikkhus, is called defectiveness in belief.

Bhikkhus, because of defectiveness in morality beings reappear in wretched destinations (duggāti), in miserable existences (apāya), in states of ruin (vinipāta), and in realms of continuous suffering (niraya), after death and dissolution of their bodies. Bhikkhus, because of defectiveness in mind, beings reappear in wretched destinations, in miserable existences, in states of ruin; and in realms of continuous suffering, after death and dissolution of their bodies. Bhikkhus, because of defectiveness in belief, beings reappear in wretched destinations, in miserable existences, in states of ruin, and in realms of continuous suffering, after death and dissolution of their bodies. Bhikkhus, these are the three kinds of defectiveness.

Bhikkhus, there are three kinds of attainment. What are the three? Attainment in morality; attainment in mind; and attainment in belief. What, bhikkhus, is attainment in morality? Bhikkhus, in this world, a certain person abstains from destroying life, abstains from taking what is not given, abstains from sexual misconduct, abstains from telling lies, abstains from using malicious speech sowing discord, abstains from using harsh speech, and abstains from indulging in frivolous talk. This, bhikkhus, is called attainment in morality.

What, bhikkhus is attainment in mind? Bhikkhus, in this world, a certain person is not overly covetous and has no malevolent mind. This, bhikkhus, is called attainment in mind.

What, bhikkhus, is accomplishment in belief? Bhikkhus, in this world a certain person holds the right belief and has the correct view: There is (benefit in) alms-giving, sacrificial offerings and pious donations; a good or bad action produces

1. Here it stands for Sabbaññuta Ñāna.

either direct or indirect resultants; there is the present world; there is the future world; there is (consequence of good or bad deeds done to one's) mother; there is (consequence of good or bad deeds done to one's) father; there is rebirth of beings after death; there are samāṇas and brahmaṇas who are established in the Ariya Path and accomplished in good practice, who know and realize by themselves through magga Insight the present world and the future world and make them known to others. This, bhikkhus, is called attainment in belief.

Bhikkhus, because of attainment in morality, beings reappear in a good destination, the happy abode of devas after death and dissolution of their bodies. Bhikkhus, because of attainment in mind, beings reappear in a good destination, the happy abode of devas after death and dissolution of their bodies. Bhikkhus, because of attainment in belief, beings reappear in a good destination, the happy abode of devas after death and dissolution of their bodies. Bhikkhus, these are the three kinds of attainment.

End of the Vipatti Sampadā Sutta,
the fifth in this vagga.

6. APPANṆAKA SUTTA

Discourse Containing the Simile of a Dice

119. Bhikkhus, there are these three kinds of defectiveness. What are the three? Defectiveness in morality; defectiveness in mind; defectiveness in belief. What, bhikkhus, is defectiveness in morality? Bhikkhus, in this world, a certain person destroys life, ...p... and indulges in frivolous talk. This, bhikkhus, is called defectiveness in morality?

What, bhikkhus, is defectiveness in mind? Bhikkhus, in this world, a certain person is overly covetous, and has a malevolent mind. This, bhikkhus, is called defectiveness in mind.

What, bhikkhus, is defectiveness in belief? Bhikkhus, in this world, a certain person holds the wrong belief and has the wrong view; There is no (benefit in) alms-giving, sacrificial offerings ...p... who know and realize by themselves through magga Insight the present world and the future world and make them known to others. This, bhikkhus, is called defectiveness in belief.

Bhikkhus, because of defectiveness in morality ...p... . Bhikkhus, because of defectiveness in belief, beings reappear in wretched destinations, in miserable existences, in states of ruin, and in realms of continuous suffering. Bhikkhus, just as a six-sided dice when tossed upwards drops and rests on whichever side it falls, so also, bhikkhus, because of defectiveness in morality, beings reappear ...p... . Bhikkhus, these are the three kinds of defectiveness.

Bhikkhus, there are these three kinds of attainment. What are the three? Attainment in morality; attainment in mind; and attainment in belief. What, bhikkhus, is attainment in morality? Bhikkhus, in this world, a certain person abstains from destroying life...p... . Bhikkhus, this is called attainment in morality.

What, bhikkhus, is attainment in mind? Bhikkhus, in this world, a certain person is not overly covetous and has no malevolent mind. This bhikkhu, is called attainment in mind.

What, bhikkhus, is attainment in belief? Bhikkhus, in this world, a certain person holds the right belief and correct view: 'There is (benefit in) alms-giving, sacrificial offerings ...p... who know and realize by themselves through magga Insight the present world and the future world and makes them known to others. This, bhikkhus, is called attainment in belief.

Bhikkhus, because of attainment in belief, beings reappear in a good destination, the happy abode of devas after death and dissolution of their bodies. Bhikkhus, just as a six sided dice when tossed upwards drops and rests on whichever side it falls, so also bhikkhus, because of attainment in morality, beings reappear in a good destination, the happy abode of devas after death and dissolution of their bodies. Because of

attainment in mind beings...p... because of attainment in belief, beings reappear in a good destination, the happy abode of devas, after death and dissolution of their bodies. Bhikkhus, these are the three kinds of attainment.

End of the Appaṇṇaka Sutta,
the sixth in this vagga.

7.KAMMANTA SUTTA

Discourse on Action

120. Bhikkhus, there are these three kinds of defectiveness. What are the three? Defectiveness in action; defectiveness in livelihood; defectiveness in belief. What, bhikkhus, is defectiveness in action? Bhikkhus, in this world, a certain person destroys life ...p... he indulges in frivolous talk. This, bhikkhus is called defectiveness in action.

What, bhikkhus, is defectiveness in livelihood? Bhikkhus, in this world, a certain person is of wrong livelihood and lives by a wrong livelihood. This, bhikkhus, is called defectiveness in livelihood.

What, bhikkhus, is defectiveness in belief? Bhikkhus, in this world, a certain person holds wrong belief and has the perverse view: There is no (benefit in) alms-giving, sacrificial offerings ...p... who know and realize by themselves through magga Insight the present world and the future world and make them known to others. This, bhikkhus, is called defectiveness in belief. Bhikkhus, these are the three kinds of defectiveness.

Bhikkhus, there are these three kinds of attainment. What are the three? Attainment in action; attainment in livelihood, attainment in belief. What bhikkhus, is attainment in action? Bhikkhus, in this world a certain person abstains from destroying life ...p...; abstains from indulging in frivolous talk. Bhikkhus this is called attainment in action.

What, bhikkhus, is attainment in livelihood? Bhikkhus, in this world a certain person of right livelihood and lives by a right livelihood. This, bhikkhus, is called attainment in livelihood.

What, bhikkhus, is attainment in belief? Bhikkhus, in this world, a certain person holds the right belief and has the correct view. There is (benefit in) alms-giving sacrificial offerings ...p... who know and realize by themselves through magga Insight the present world and the future world and make them known to others. Bhikkhus, these are the three kinds of a attainment.

End of the Kammanta Sutta,
the seventh in this vagga.

8. PATHAMA SOCEYYA SUTTA

The First Discourse on Purity

121. Bhikkhus, there are these three kinds of purity. What are the three? Purity (in the sense-door) of the body; Purity (in the sense-door) of the speech; Purity (in the sense-door) of the mind. What, bhikkhus, is purity (in the sense-door) of the body? Bhikkhus, in this world, a certain person abstains from destroying life, abstains from taking what is not given, and abstains from indulging in sexual misconduct. This, bhikkhus, is called purity (in the sense-door) of the body.

What bhikkhus, is purity (in the sense-door) of speech? Bhikkhus, in this world, a certain person abstains from telling lies, from malicious speech, sowing discord, from using harsh speech, and from indulging in frivolous talk. This bhikkhus, is called purity (in the sense-door) of speech. What, bhikkhus, is purity (in the sense-door of) the mind? Bhikkhus, in this world a certain person is not overly covetous, has no malevolent mind and has right view. This, bhikkhus, is called purity (in

the sense-door) of the mind. Bhikkhus, these are these three kinds of purity.

End of the Paṭhama Soceyya Sutta,
the eighth in this vagga.

9. DUTIYA SOCEYYA SUTTA

The Second Discourse on Purity

122. Bhikkhus, there are these three kinds of purity. What are the three? Purity (in the sense-door) of the body; Purity (in the sense-door) of speech; and purity (in the sense-door) of the mind. What, bhikkhus, is purity (in the sense-door) of the body? Bhikkhus, in this Teaching, a bhikkhu abstains from destroying life, abstains from taking what is not given, and abstains from living an unchaste life. This bhikkhus, is called purity (in the sense-door) of the body.

What, bhikkhus, is purity (in the sense-door) of speech? Bhikkhus, in this Teaching, a bhikkhu abstains from telling lies, abstains from malicious speech sowing discord, abstains from using harsh speech and abstains from indulging in frivolous talk. This, bhikkhus, is called purity (in the sense-door) of speech.

What, bhikkhus, is purity (in the sense-door) of the mind? Bhikkhus, in this Teaching, a bhikkhu discerns presence of sense-desire in him thus: 'There is sense-desire in me'. He discerns absence of sense-desire in him thus: 'There is no sense-desire in me'. Besides, he discerns how the sense-desire which has not yet arisen, comes to arise; and he discerns how the sense-desire that has arisen comes to be discarded; and he discerns how the discarded sense-desire will not arise in the future.

The bhikkhu discerns presence of ill will in him; 'There is ill will in me'. He discerns the absence of ill will in him thus: 'There is no ill will in me'. Besides, he discerns how

the ill will which has not yet arisen comes to arise, and he discerns how the ill will that has arisen comes to be discarded; and he discerns how the discarded ill will not arise in the future.

The bhikkhu discerns presence of sloth and torpor in him thus: 'There is sloth and torpor in me' He discerns absence of sloth and torpor in him thus: 'There is no sloth and torpor in me.' Besides, he discerns how the sloth and torpor which has not yet arisen come to arise; and he discerns how the sloth and torpor that has arisen come to be discarded; and he discerns how the discarded sloth and torpor will not arise in the future.

The bhikkhu discerns presence of restlessness and worry in him thus: 'There is restlessness and worry in me.' He discerns absence of restlessness and worry in him thus: 'There is no restlessness and worry in me. Besides, he discerns how the restlessness and worry which has come to arise; and he discerns how the restlessness and worry that has arisen come to be discarded and he discerns how the discarded restlessness and worry will not arise in the future.

The bhikkhu discerns presence of uncertainty in him thus: 'There is uncertainty in me' He discerns absence of uncertainty in him thus: 'there is no uncertainty in me'. Besides, he discerns the uncertainty which has not yet arisen comes to arise; and he discerns how the uncertainty that has arisen comes to be discarded; and he discerns how the discarded uncertainty will not arise in the future. This, bhikkhus, is called purity (in the sense-door) of the mind: Bhikkhus, there are these three kinds of purity (in the sense-door)

He who has purity in the sense-doors of the body, of speech and the mind, who is devoid of befudding defilements and is pure, is called one who has washed away all evil and therefore is clean and virtuous.

End of the Dutiya Soceyya Sutta,

the ninth in this vagga.

10. MONEYYA SUTTA

Discourse on Perfection

123. Bhikkhus, there are these three kinds of perfection. What are the three? Perfection (in the sense-door) of the body; perfection (in the sense-door) of speech; perfection (in the sense-door) of the mind. What, bhikkhus, is perfection (in the sense-door) of the body. Bhikkhus, in this Teaching a bhikkhu abstains from destroying life, abstains from taking what is not given, and abstains from living an unchaste life. This, bhikkhus, is called perfection (in the sense-door) of the body.

What, bhikkhus, is perfection (in the sense-door) of speech? Bhikkhus, in this Teaching, a bhikkhu abstains from telling lies, abstains from malicious speech, abstains from sowing discord, abstains from using harsh speech, and abstains from indulging in frivolous talk. This, bhikkhus, is called perfection (in the sense-door) of speech.

What, bhikkhus, is perfection (in the sense-door) of the mind? Bhikkhus, in this Teaching, a bhikkhu in this very life, knows by himself through magga Insight, realizes, attains to and remains in the emancipation of mind and in the emancipation by Insight, which are free of āsavas because of their extinction. This, bhikkhus, is called perfection (in the sense-door) of the mind.

He who has perfection in the sense-doors of the body, of speech, and of mind, who is devoid of befuddling defilments and is perfect is called one who has abandoned all evil and is endowed with moral perfection.

End of the Moneyya Sutta,
the tenth in this vagga.

End of the Āpāyika Vagga,
the second vagga in The third

Sub-division containing
fifty-three suttas.

Namo tassa bhagavato arahato sammāsambuddhassa

III. TATIYA PAṆṆĀSAKA

The Third Sub- division

(xiii) iii. Kusināra Vagga

1. Kusināra Sutta
2. Bhaṇḍhana Sutta
3. Gotamakacetiya Sutta
4. Bharanḍhu kālāma Sutta
5. Hatthaka Sutta
6. Kaṭuviya Sutta
7. Paṭhama Anuruddha Sutta
8. Dutiya Anuruddha Sutta
9. Paṭicchanna Sutta
10. Lekha Sutta

(xiii) iii. KUSINĀRA VAGGA

1. Kusanāra Sutta

Discourse Delivered at Kusināra

124. On one occasion, the Bhagavā was residing in Baliharana Grove near Kusināra. Then the Bhagavā addressed the bhikkhus, saying: “Bhikkhus!”. The bhikkhus replied to the Bhagavā, “Venerable Sir.” The Bhagavā spoke thus:

Bhikkhus, in this Teaching, a bhikkhu dwells depending on a village or a market-town. Bhikkhus, a householder or a householder's son approaches the bhikkhu and invites him to come for alms-food on the next day. The bhikkhu who is willing accepts the invitation. On the next morning after the night has passed, he rearranges his robes, takes his alms-bowl and great robe, and approaches the house where the householder or the householder's son lives, and sits on the seat prepared for him. The householder or the householder's son personally attends on that bhikkhu and serves him with choice hard and soft food with his own hands till the bhikkhu causes him to stop, signifying he has had enough.

It occurs to that bhikkhu, thus: 'It is good, indeed that the householder or the householder's son personally attended on me and served me with choice hard and soft food till I caused him to stop, signifying that I had had enough. It also occurred to him, thus: 'It would be good if, in the future this householder or his son should personally attend on me and serve me with choice hard and soft food till I caused him to stop, signifying that I had had enough. He takes the alms-food with greed, being besotted by it, hankering after it, not seeing danger¹ in it, and not understanding the way of escape (from attachment). There in that village or market town he harbours

1. danger: ādinava: Also rendered as 'blameworthiness' or 'fault'

sensual thoughts¹, destructive thoughts² and harmful thoughts³. Bhikkhus, I say that giving alms to such a bhikkhu is not of much benefit. Why is this so? Bhikkhus, it is because the bhikkhus lives without mindfulness.

Bhikkhus, in this Teaching, a bhikkhu dwells depending on a village or a market-town. Bhikkhus, a householder or a householder's son approaches the bhikkhu and invites him to come for alms-food on the next day. The bhikkhu who is willing accepts the invitation. On the next morning, after the night has passed, he rearranges his robes, takes his alms-bowl and great robe, and approaches the house where the householder or the householder's son lives and sits on the seat prepared for him. The householder or the householder's son personally attends on that bhikkhu and serves him with choice hard and soft food till the bhikkhu causes him to stop, signifying he has had enough.

It does not occur to that bhikkhu, thus: 'It is good, indeed, that the householder or the householder's son personally attended on me and served me with choice hard and soft food till I caused him to stop, signifying I had had enough. It also does not occur to him thus: 'It would be good if in the future, this householder or his son should personally attend on me and serve me with choice hard and soft food till I caused him to stop, signifying I had had enough? He takes the alms-food without greed, without being besotted by it, without hankering after it, seeing danger in it, and understanding the way of escape (from attachment). There in that village or

1. sensual thoughts: *kāma-vittaka*: Thoughts, based on desire, related to sense-pleasures.
2. destructive thoughts: *byāpāda-vitakka*: Thoughts based on ill will, malevolence, directed to killing, destroying, harming.
3. harmful thoughts: *vihiṃsā-vitakka*: Thoughts, based on cruelty, injuring, hurting directed to causing harm and injury to others.

market town he harbours thoughts of liberation¹, non-destructive thoughts² and non-harmful thoughts³. Bhikkhus, I say that giving alms to such a bhikkhu is of much benefit. Why is this so? Bhikkhus, it is because the bhikkhu lives with mindfulness.

End of the Kusināra Sutta,
the first in this vagga.

2. BHAṆḌHANA SUTTA

Discourse on Argumentativeness

125. Bhikkhus, in a certain place, there live bhikkhus who are argumentative, quarrelsome, discordant, and bickering at one another with piercing words. Bhikkhus, this is the place which is not pleasant for me even to think about, let alone to go there. Indeed, I have come to the conclusion ..those venerable ones have abandoned three things, and have repeatedly done three things. What are the three things that are abandoned? They are: thoughts of liberation; non-destructive thoughts; non-harmful thoughts. These are the three things that are abandoned. What are the three things that are done repeatedly?

Bhikkhus, in a certain place there live bhikkhus who are argumentative, quarrelsome, discordant, and bickering at one another with piercing words. Bhikkhus, this is the place which is not pleasant for me even to think about, let alone to go

1. thoughts of liberation: nekkhammavitakka: Thoughts, associated with renunciation, seeking freedom from the clutches for sensepleasures.
2. non-destructive thoughts: abyāpādavitaṅka. Thoughts opposite of ill will or malevolence that motivates killing or destroying; positively put, this is goodwill (mettā).
3. non-harmful thoughts: avihiṃsa vitakka: Thoughts opposite of cruelty or hurtful intention that motivates doing harm or injury to others. Positively put, this is compassion.

there. Indeed, I have come to the conclusion: "These venerable ones have abandoned these three things, and they have repeatedly done these three things."

Bhikkhus, in a certain place, there live bhikkhus who are harmonious, who take delight in the company of one another who never talk in disagreement, who mix together like milk and water, who look at one another with loving eyes. Bhikkhus this is the place which is pleasant for me even to go to, much more so to think about it. Indeed, I have come to the conclusion-- those venerable ones have abandoned three things, and have repeatedly done three things. What are the three things that are abandoned? They are: sensual thoughts, destructive thoughts, and harmful thoughts. These are the three things that are abandoned. What are the three things that are repeatedly done? They are: Thoughts of liberation, non-destructive thoughts and, non-harmful thoughts. These are the three things that are repeatedly done. Bhikkhus, in a certain place there live bhikkhus who are harmonious, who take delight in the company of one another, who never talk in disagreement, who mix together like milk and water, who look at one another with loving eyes. Bhikkhus, this is the place which is pleasant for me even to go to, much more so to think about it. Indeed, I have come to the conclusion: 'Those venerable one have abandoned these three things, and they have repeatedly done these three things'

End of the Bhaṇḍhana Sutta.

the second in this vagga.

3. GOTAMAKACETIYA SUTTA

Discourse Delivered at the Gotamaka Shrine

126. At one time the Bhagavā was residing at the Gotamaka shrine in Vesāli. Then the Bhagavā addressed the bhikkhus, saying, 'Bhikkhus'. The bhikkhus replied, "Venerable Sir". The Bhagavā then spoke thus:

Bhikkhus, only after having realized all the dhammas (through Sabbaññuta Ñāṇa) do I teach the dhamma, and not without having realized them. I teach the dhamma together with their causes, and not without their causes. I teach the dhamma accompanied by the miracle (of teaching)¹ and not without being accompanied by it. Bhikkhus, I who teach the dhamma only after having realized all the dhammas (though Sabbaññuta Ñāṇa), and not without having realized them; who teach the dhamma together with their causes; and not without their causes; who teach the dhamma accompanied by the miracle (of teaching) and not without being accompanied by it, give advice, and give instruction. Bhikkhus, you should be pleased, delighted and joyful (with the thought): 'The Bhagavā is one who is Perfectly Self-Enlightened; the dhamma is well expounded, the Saṃghas are endowed with the right practice.

Thus spoke the Bhagavā. Delighted, these bhikkhus rejoiced in what the Bhagavā had said. Even while this exposition was in progress, one thousand world systems² quaked.

End of the Gotamakacetiya Sutta
the third in this vagga.

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1. the miracle (of teaching): in the text Paṭihariya; (miracle); here it refers to anusāsanīyapatihāriya, the miracle of teaching. There are three kinds of miracle: Iddhipatihāriya: the miracle of displaying superhuman powers; ādensanapatihāriya= the miracle of knowing other people's mind: anusāsanipatihāriya= the miracle of teaching. See also Sangārava sutta, para 61.
 2. One thousand world systems: saḥassi lokadhātu: In most other contexts, ten thousand world systems, dasa saḥassī lokadhātu, are said to shake.

4. BHARAṄḌHU KĀLĀMA SUTTA**Discourse about Bharandhu Kālāma**

127. At one time, the Bhagavā while journeying in the country in the country of the Kosalans, arrived at Kapilavatthu. The Sakyan Prince Mahānāma, heard this: ‘The Bhagavā has now arrived at Kapilavatthu.’ Then the Sakyan Prince Mahānāma approached the Bhagavā, made obeisance, and stood in a suitable place. To the Sakyan Prince Mahānāma who was thus standing, the Bhagavā said:

“Go, Mahānāma, and find a suitable residence we could spend this one night.” The Sakyan Prince Mahānāma said, “Very well, Venerable Sir”; and entered the city of Kapilavatthu; he searched all over the city, but did not find a suitable residence where the Bhagavā could spend this one night.

Then, the Sakyan Prince Mahānāma went back to where the Bhagavā was and said, “Venerable Sir, there is no suitable residence in the city of Kapilavatthu where the Bhagavā could spend this one night; (But), Venerable Sir, there is your old companion Bharandhu Kālāma; the Bhagavā could stay at his hermitage for this one night.” Then, Mahānāma, go and spread a mat (for me) there” Mahānāma said, “Very well, Venerable Sir,” and went back to the Bhagavā and said, “Venerable Sir, the mat has been spread, and the water pots for washing the feet have been arranged. Venerable Sir, you know the time to proceed.”

Then, the Bhagavā approached the hermitage of Bharandhu Kālāma, sat on the prepared seat, and washed his feet. It occurred to the Sakyan Prince Mahānāma thus: ‘This is not the time to wait upon the Bhagavā; the Bhagava is tired; I would wait upon him tomorrow. Then, he made obeisance to the Bhagavā, and departed respectfully.

When the night was over, the Sakyan Prince Mahānāma approached the Bhagavā, made obeisance to the Bhagavā and sat in a suitable place. To the Sakyan Prince Mahanāma

who was thus seated the Bhagavā, said: “Mahānāma, these three kinds of teachers do exist in the world.

What are the three?

Mahānāma, in this world, certain teachers only point out the first Jhāna that gets beyond sense-pleasures; they do not point out the Arūpāvacara Jhāna that gets beyond material forms; they do not point out Nibbāna that gets beyond Sensation (vedanā)

Mahānāma, in this world, certain teachers point out the first Jhāna that gets beyond sense-pleasures; they also point out the Arūpāvacara Jhāna that gets beyond sense-pleasures, they also point out the Arūpāvacara Jhāna that gets beyond material forms; but they do not point out Nibbāna that gets beyond sensation.

Mahānāma, in this world, certain teachers point out the First Jhāna that gets beyond material forms; they also point out Nibbāna that gets beyond sensation.

Mahānāma, these three kinds of teacher do exist in the world.

Mahānāma, are these three kinds of teacher the same, or are they different in their goal? When the Bhagavā said this, the hermit Bharandhu Kālāma said to the Sakyan Prince Mahānāma thus: “Mahānāma, say that they have the same goal.” When Bharandhu Kālāma said this, the Bhagavā said to the Sakyan Prince Mahānāma, “Mahānāma, say that they have different goals.” Then, for the second time, Bharandhu Kālāma said to the Sakyan Prince Mahānāma, “Mahānāma, say that they have the same goal.” And, for the second time, the Bhagavā said to the Sakyan Prince Mahānāma, “Mahānāma, say that they have different goals.” Again, for the third time, Bharandhu Kālāma said to the Sakyan Prince Mahānāma, “Mahānāma, say that they have the same goal.” And, for the third time, the Bhagavā said to the Sakyan Prince Mahānāma, “Mahānāma, say that they have different goals.”

Then, it occurred to the hermit Bharandhu Kālāma thus: Even up to three times Samaṇa Gotama has indeed disparaged me in the presence of this powerful Sakyan Prince

Mahanāma. It would be good if I should leave Kapilavatthu.” Then, the hermit Bharandhu Kālāma left Kapilavatthu never to come back again.

End of the Bharandhu Kālāma Sutta,
the fourth in this vagga.

5. HATTHAKA SUTTA

Discourse Concerning Hatthaka

128. At one time, the Bhagavā was staying at the Jetavana Monastery of Anathapiṇḍika in Sāvattī. Then, soon after the middle watch of the night, Hatthaka, son of a deva, of extremely attractive appearance approached the Bhagavā, illuminating the entire Jetavana monastery. And he intended to “stand in front of the Bhagavā, but sank down, seeped into the ground, and cannot stand firm. Just as butter or oil, when poured on the sand, sinks down, seeps into the sand, and cannot remain on the surface, so also the deva Hatthaka when he intended to stand in front of the Bhagavā, sank down, seeped into the ground, and cannot stand firm.

Then, the Bhagava said to Hatthaka, son of a deva, “Hatthaka turn yourself into a gross form.” Then, Hatthaka, son of a deva, said “Very well, Venerable Sir,” and turned himself into a gross form; and then, making obeisance to the Bhagavā, he stood in a suitable place. To Hatthaka, son of a deva, who was thus standing, the Bhagavā said. “Hatthaka, when you were a human being in the past you had pursued the teachings of the Buddha. Are you still in pursuit of them now?” “Venerable Sir, I am now still in pursuit of the teachings of the Buddha which I had pursued when I was a human being in the past; and now I am also in pursuit of the teachings of the Buddha which I had not pursued when I was a human being in the past. Venerable Sir just as the Bhagavā here lives surrounded by bhikkhus, bhikkhunīs, male lay devotees female lay devotees, kings, ministers, ascetics of

other faiths and their followers, so also Venerable Sir, I am living surrounded by sons of devas; Venerable Sir, sons of devas from distant places also come with the thought, 'We shall hear the Dhamma from Hatthaka, son of a deva.'

Venerable Sir, I died without shrinking from three things. What are the three? Venerable Sir, I died without having enough of, and without shrinking from, paying homage to the Bhagavā. Venerable Sir, I died without having enough of, and without shrinking from listening to the Dhamma of the virtuous. Venerable Sir, I died without having enough of, and without shrinking from attending on the Saṃgha. Venerable Sir, I died without having enough of, and without shrinking from these three things.

I never for a moment had enough of paying homage to the Bhagavā, listening to the Dhamma of the Virtuous, and attending on the Saṃgha.

Thus Hatthaka, who observes the ten precepts, who is happy in hearing the Dhamma of the Virtuous and who never had enough of these three things, is reborn in the Avihā Brahmā realm.

End of the Hatthaka Sutta

The fifth in this vagga.

6. Kaṭuviya Sutta

Discourse Containing the Simile of Leftover Food

129. At one time, the Bhagavā was staying at the Deer Park named Isipatana near Bārānasi. It was then that, one early morning, the Bhagavā, having arranged his robes and taking his alms-bowl and great robe, went into Bārānasi for alms-food. While the Bhagavā was going on his alms-round he saw near the banyan tree where cattle were being bought and sold, he saw a bhikkhu who was devoid of bliss

(of ghāna), who took delight in external objects, who was unmindful, uncomprehending, unsettled (in mind) straying in mind, and uncontrolled in his sense faculties. Then, the Bhagavā said to that bhikkhu, thus:

Bhikkhus, do not make leftover food¹ of your own body. Bhikkhus, your body which is made like leftover food is permeated with the smell of raw meat, and there is no possibility of flies not descending upon it and tormenting you. Then, that bhikkhu, on being admonished by the Bhagavā thus, became apprehensive². Having made the rounds of alms-food in Bārāṇasī and having had his meal, he left the place of alms-gathering and said to the bhikkhus: "Bhikkhus, today, early in the morning, I rearranged my robes, took my alms-bowl and great robe, and went into Bārāṇasī for my alms-food. While I was going on my alms-rounds, I saw near the banyan tree where cattle were being bought and sold, a bhikkhu who was devoid of the bliss (of jhāna) who took delight in external objects, who was uncomprehending, unsettled (in mind), straying in mind, and uncontrolled in his sense faculties. Then, I said to that bhikkhu, thus: 'Bhikkhu, do not make leftover food of your own body. Bhikkhu, your body which is made like leftover food is permeated with the smell of raw meat, and there is no possibility of flies not descending upon it and tormenting you'. Then, bhikkhus, that bhikkhu, on being admonished by me thus, became apprehensive." When this was said, a certain bhikkhu said to the Bhagavā, "Venerable Sir, what is 'leftover food', what is smell of raw meat; and what is 'flies'?"

"Bhikkhus, leftover food means Covetousness, smell of raw meat means 'ill will', and 'flies' means 'evil demeritorious thoughts. I have said, 'Bhikkhus, your body which is made like leftover food is permeated with the smell of raw meat,

1. leftover food: katuviya: The Cy explains this term as ucchittha, meaning leftover food.

2. The Cy says that this apprehension amounts to realization of Sotāpatthi magga'ñāṇa.

and there is no possibility of flies not descending upon it and not tormenting him".

"One who fails to guard the sense-door of the eye and of the ear, and who fails to restrain the sense faculties will be descended upon by flies of evil thoughts dependent on attachment. The bhikkhu who is made like leftover food, who is permeated with the smell of raw meat is far away from Nibbāna; vexation only will be his lot. The ignorant fool cannot find peace of mind whether in the village or in the forest; he wanders about with flies around him. Those who are endowed with morality and who delight in calmness sleep well as their minds are calm, having destroyed the flies.

End of the Kaṭuviya Sutta,

the sixth in this vagga.

7. PAṬHAMA ANURUDDHA SUTTA

The First Discourse to Anuruddha

130. At one time, the Venerable Anuruddha approached the Bhagavā and having made obeisance, sat in a suitable place. Having sat thus, the Venerable Anuruddha said to the Bhagavā: "Venerable Sir, with the divine power of sight which is extremely clear, surpassing the sight of men, I see mostly womanfolks reappearing in miserable existences (apāya), in wretched destination (duggati), in states of ruin (vinipāta) and in realms of continuous suffering (niraya) after death and dissolution of their bodies. Venerable Sir, possessing what factors do women reappear in miserable existences, in wretched destinations, in states of ruin and in realms of continuous suffering after death and dissolution of their bodies?"

Anuruddha, the woman who have three things reappear in miserable existences, in wretched destinations, in states of ruin and in realms of continuous suffering after death and dissolution of the bodies. What are the three? Anuruddha, in this world, in the morning, a woman lives in the house with the mind pervaded by the filth of stinginess; in the day time she lives in the house with the mind overwhelmed by the filth of envy; and in the evening she lives in the house with the mind overwhelmed by the filth of sensual desire. Anuruddha, the woman who has these three things reappears in miserable existences, in wretched destinations, in states of ruin and in realms of continuous suffering after death and dissolution of the body.

End of the Paṭhama Anuruddha Sutta,
the seventh in this vagga.

8 DUTIYA ANURUDDHA SUTTA

The Second Discourse to Anuruddha

131. At one time, the Venerable Anuruddha approached the Venerable Sāriputta, and exchanged greetings with him. Having said amiable and courteous words of felicitation, he sat in a suitable place and said to the Venerable Sāriputta, thus: "Sāriputta, I can see a thousand lokadhātus (world systems) with divine power of sight which is extremely clear, surpassing the sight of men; I strive with unrelenting effort; mindfulness is steadfast and constant in me; my body¹ is tranquil and not agitated; my mind is well settled and concentrated on one object. And yet, my mind is not freed from clinging, and not yet released from āsavas."

"Friend Anuruddha, when you say, 'I can see a thousand world systems with divine power of sight which is extremely

1. body=Kāya: Here it embraces both nāmakāya and rūpakāya, mind and body.

clear surpassing the sight of men,' you are being conceited: when you say, 'I strive with unrelenting effort; mindfulness is steadfast constant in me; my body is tranquil and not agitated; my mind is well settled and concentrated on one object,' you are being restless; and when you say: 'And yet my mind is not freed from clinging and not released from asavas, you are being worried. Venerable Anuruddha, I request you to abandon these three things and not to think about them; direct your mind towards the Deāthless (Nibbāna)'"

Then, the Venerable Anuruddha, dwelling alone and in seclusion, vigilant and diligent, directed his mind (to Nibbāna), and soon, realizing by himself, in this very life, through magga Insight (*abhiññā*) he attained and abided in (the fruits of) the noblest and most supreme arahatship which is the ultimate goal of the Noble Practice, and for which worthy men rightly renounce hearth and home to lead the homeless life. He knew distinctly: 'Rebirth is no more; fulfilled is the Noble Practice of Purity; done is all there is to be done to realize magga; there is nothing more to do for such realization'. And so, the Venerable Anuruddha became one among arahats.

End of the Dutiya Anuruddha Sutta,
the eighth in this vagga.

9. PATICCHANNA SUTTA

Discourse on Being Covered

132. Bhikkhus, it is well for these three things to be covered and not exposed. What are the three? Bhikkhus, it is well for a woman to be covered and not exposed. Bhikkhus, it is well for mantras of brahmins to be covered and not exposed. Bhikkhus, it is well for wrong views to be covered and not exposed. Bhikkhus, it is well for these three things to be covered and exposed.

Bhikkhus, it is well for these three things to be exposed and not covered. What are the three? Bhikkhus, it is well for the moon to be exposed and not covered. Bhikkhus, it is well for the sun to be exposed and not covered. Bhikkhus, it is well for the teachings of the Tathāgata to be exposed and not covered. Bhikkhus, it is well for these three things to be exposed and not covered.

End of the Paṭicchanna Sutta.

the ninth in this vagga.

10. LEKHA SUTTA

Discourse Containing the Simile of Writing

133. Bhikkhus, there do exist in the world these three kinds of person. What are the three? One who is like an inscription on rock; one who is like writing on the ground; one who is like writing on water. What, bhikkhus, is one who is like writing on rock? Bhikkhus, in this world, a certain person always gets angry, and his anger remains in him for a long time. Bhikkhus, just as writing made on rock does not quickly disappear due to wind or water, but remains there for a long time, so also, bhikkhus, in this world, a certain person always gets angry and his anger remains in him for a long time. Bhikkhus, this person is called one who is like writing on rock.

What, bhikkhus is one who is like writing on the ground?: Bhikkhus, in this world, a certain person always gets angry, but his anger does not remain in him for a long time. Bhikkhus, just as writing made on the ground quickly disappears due to wind or water, and does not remain for a long time, so also, bhikkhus, in this world, a certain person always gets angry, but his anger does not remain in him for a long time. Bhikkhus, this person is called one who is like writing on the ground.

What, bhikkhus, is one who is like writing on water? Bhikkhus, in this world a certain person, even though he may be spoken to with abusive words, harsh words, and unpleasant words, he continues to be communicable, amicable, and agreeable. Bhikkhus, just as writing made on water quickly disappears (in fact, does not appear at all), does not remain there for a long time, so also, in this world, a certain person, even though he may be spoken to with abusive words, harsh words, and unpleasant words, he continues to be communicable, amicable, and agreeable. Bhikkhus, this person is called one who is like writing made on water. Bhikkhus, there do exist these three kinds of person in the world.

End of the Lekha Sutta,

the tenth in this vagga.

End of Kusināra Vagga,

the third Vagga in the Third

Sub-division containing fifty-three suttas.

III. TATIYA PAṆṆĀSAKA The Third Sub-division

(xiv) iv. Yodhājīva Vagga

1. Yodhājīva Sutta
2. Parisā Sutta
3. Mitta Sutta
4. Uppādā Sutta
5. Kesakambala Sutta
6. Sampadā Sutta
7. Vuddhi Sutta
8. Assakhaḷuṅka Sutta
9. Assaparassa Sutta
10. Assājānīya Sutta
11. Paṭhama Moranivāpa Sutta
12. Dutiya Moranivāpa Sutta
13. Tatiya Moranivāpa Sutta

(xiv) iv. YODHAJĪVA VAGGA

1. YODHĀJĪVA SUTTA

Discourse on the Champion Warrior

134. Bhikkhus, a champion warrior who possesses three qualities is worthy of a king; he is an asset to the king; and he is counted as an attribute to kingship. What are the three? Bhikkhus, in this world, a champion warrior is able to shoot (his arrow) to great distances; he is able to shoot (his arrow quickly like lightning) without missing; and he is able to shoot (his arrow) to penetrate large bodies. A champion warrior who possesses these three qualities is worthy of a king; he is an asset to the king; and he is counted as an attribute of kingship. Similarly, bhikkhus, a bhikkhu who has three qualities is worthy of receiving offerings brought even from afar; ...p... he is the incomparable fertile land for all to sow the seed of merit. What are the three? Bhikkhus, in this Teaching, a bhikkhu is able to shoot (his wisdom) to great distances; he is able to shoot (his wisdom) quickly like lightning without missing; and he is able to shoot (his wisdom) to penetrate large bodies.

How, bhikkhus, is a bhikkhu able to shoot (his wisdom) to great distances? Bhikkhus, in this Teaching, whatever corporeality there is, whether past, present or future, whether internal or external, whether gross or subtle, whether inferior or superior, and whether far or near, a bhikkhu perceives all corporeality as it really is, with Insight-wisdom, thus: "This is not "mine"; 'this is not "I"; 'this is not my "self (atta)". Whatever sensation(vedenā) there is, whether past, present or future, whether internal or external, whether gross or subtle, whether inferior or superior, and whether far or near, he perceives all sensation as it really is, with Insight-wisdom, thus: "This is not "mine"; 'this is not "I"; 'this is not my "self". Whatever Perception(saññā) there is, whether past, present or future, whether internal or external, whether gross or subtle, whether inferior or superior and whether far or near, he perceives all perception as it really is, with Insight-wisdom.

thus: 'This is not "mine"'; 'this is not "I"'; 'this is not my "self"'. In this way, bhikkhus, a bhikkhu is able to shoot (his wisdom) to great distances.

"How, bhikkhus, is a bhikkhu able to shoot (his wisdom quickly like lightning) without missing? Bhikkhus, a bhikkhu in this Teaching truly comprehends (The Four Ariya Truths) as they really are, thus: 'This is "dukkha"'; 'this is "the origin of dukkha"'; 'this is the "the cessation of dukkha"'; and 'this is "the way to the cessation of dukkha"'. In this way, bhikkhus, a bhikkhu is able to shoot (his wisdom) quickly like lightning without missing.

"How, bhikkhus, is a bhikkhu able to shoot (his wisdom) to penetrate large bodies? Bhikkhus, a bhikkhu in this Teaching is able to penetrate (with arahatta magga) a huge mass of ignorance (avijjā). In this way, bhikkhus, a bhikkhu is able to shoot (his wisdom) to penetrate large bodies.

Bhikkhus, a bhikkhu who possesses these three qualities is worthy of receiving offerings brought even from afar; ...p...; he is the incomparable fertile field for all to sow the seed of merit.

End of the Yodhājīva Sutta,
the first in this vagga.

2. PARISĀ SUTTA

Discourse on Kinds of Assembly

135. Bhikkhus, there are these three kinds of assembly. What are the three? They are: an assembly that is trained without being questioned; an assembly that is trained by means of question and an assembly that is trained as far as they can understand. Bhikkhus, these are the three kinds of assembly.

End of the Parisā Sutta,
the second in this vagga.

3.MITTA SUTTA

Discourse on Friendship

136. Bhikkhus, a friend who has these three qualities should be associated with. What are the three? They are: giving; what is not easy to give; doing what is not easy to do; and tolerating in what is not easy to tolerate. Bhikkhus, a friend who has these three qualities should be associated with.

End of the Mitta Sutta,
the third in this vagga.

4.UPPĀDĀ SUTTA

Discourse on Appearance of Buddhas

137. Bhikkhus, whether Buddhas arise or do not arise, there indeed is the natural law of the existence of nature, the orderliness of nature. The Tathāgata penetratingly knows and fully understands that all conditioned things are impermanent. Having gained penetrating insight into it and full comprehension of it, the Tathāgata announces, teaches, proclaims, establishes, discloses, expounds in detail, and explains that all conditioned things are impermanent. Bhikkhus, whether the Buddhas arise or do not arise, there indeed is the natural law of the existence of nature, the orderliness of nature. The Tathāgata penetratingly knows and fully understands that all conditioned things are dukkha. Having gained penetrating insight into it and full comprehension of it, the Tathāgata announces, teaches, proclaims, establishes, discloses, expounds in detail, and explains that all conditioned things are dukkha.

Bhikkhus, whether the Buddhas arise or do not arise, there indeed is the natural law of the existence of nature, the orderliness of nature. The Tathāgata penetratingly knows and fully understands that all phenomena are non-self, anatta. Having gained penetrating insight into it and full comprehension of it, the Tathāgata announces, teaches, proclaims, estab-

lishes, discloses, expounds in detail, and explains that all phenomena are non-self, anatta.

End of the Uppādā Sutta,
the fourth in this vagga.

5.KESAKAMBALA SUTTA

Discourse Containing the Simile of Human-hair Cloth

138."Bhikkhus, of all the woven materials, cloth made of human hair should be called the vilest. Bhikkhus, cloth made of human hair is very cold in the cold season, and very hot in the hot season; it is ugly in appearance, bad in smell, and rough to the touch. In like manner, bhikkhus, of all the creeds preached by samaṇas and brāhṇanas, the creed preached by Makkhali Gosāla is the vilest.

"Bhikkhus, that empty man¹ Makkhali Gosāla holds and preaches that 'there is no such thing as action (kamma); there is no such thing as performing a deed (kirīya); there is no such thing as making an effort (vīriya). Bhikkhus the Homage-worthy, the perfectly self-Enlightened Ones of the past have taught that 'there is such a thing as action (kamma); there is such a thing as performing a deed (kirīya); and there is such a thing as making an effort (vīriya). Bhikkhus, this empty man Makkhali Gosala contradicts those Enlightened Ones by saying that there is no such thing as action (kamma); there is no such thing as performing a deed (kirīya) there is no such thing as making an effort (vīriya)". Bhikkhus, the Homage-Worthy, the Perfectly Self-Enlightened Ones of the future will teach that 'there is such a thing as action (kamma); there is such a thing as performing a deed (kirīya); and there is such a thing as making an effort (vīriya). Bhikkhus, that

1. Mogha-pūrisa- A foolish person or an empty-headed person who cannot attain magga-phala Ñāna

empty man Makkhali Gosāla contradicts these Enlightened ones by saying that there is no such thing as action (kamma); there is no such thing as making an effort (vīriya). Bhikkhus, I, the Homage-worthy, the Perfectly Self-Enlightened One of the present time teach that 'there is such a thing as performing a deed (kirīya); and there is such a thing as making an effort (vīriya). Bhikkhus, just as a fish-trap set at the mouth of a stream is for the disadvantage, misery, misfortune, and ruin of fish, so also appearance in this world of this empty man Makkhali Gosāla acting like a human-trap is for the disadvantage, misery, misfortune, and ruin of many beings.

End of the Kasakambala Sutta,

the fifth in this vagga.

6. SAMPADĀ SUTTA

Discourse on Attainment

139. Bhikkhus, there are these three kinds of attainment. What are the three? They are: attainment of Conviction (saddhā); attainment of Morality (sila); and attainment of Wisdom (pañña). Bhikkhus, these are the three kinds of attainment.

End of the Sampadā Sutta,

the sixth in this vagga

7. VUDDHI SUTTA

Discourse on Growth

140. Bhikkhus, there are these three kinds of growth. what are the three? They are: growth of Conviction; growth of Morality; and growth of Wisdom. Bhikkhus, these are the three kinds of growth.

End of the Vuddhi Sutta,

the seventh in this vagga.

8. ASSAKHALUṆKA SUTTA**Discourse Containing the Simile of Young Horses**

141. Bhikkhus, I shall deliver a discourse on three kinds of young horse, and three kinds of young men. Listen and bear it well in mind, said the Bhagavā. The bhikkhus replied, "Very well, Venerable Sir." The Bhagavā spoke thus:

What, bhikkhus, are the three kinds of young horses? Bhikkhus, in this world, a certain young horse has swiftness but lacks good appearance and build. Bhikkhus, a certain young horse has swiftness and good appearance, but lacks build. Bhikkhus, a certain young horse has swiftness, good appearance and build. Bhikkhus, these are three kinds of young horse. What, then, Bhikkhus, are the three kinds of young men? Bhikkhus, in this world a certain young man has swiftness, but lacks good appearance and build. Bhikkhus, in this world a certain young man has swiftness and good appearance, but lacks build. Bhikkhus, in this world, a certain young man has swiftness, good appearance and build.

In what way, bhikkhus, is a young man endowed with swiftness but lacks good appearance and build? Bhikkhus, in this Teaching, a bhikkhu truly comprehends as it really is, thus: 'This is dukkha ...p... this is the way to the cessation of dukkha.' This, I say, is the swiftness of the bhikkhu. But when a question is put to him on specific aspects of the Doctrine or specific aspects of Discipline he cannot answer; he recoils. This, I say, is lack of good appearance in that bhikkhu. He does not get the four requisites of robes, food, shelter, and medicines to cure his ailments; and this, I say, is lack of build in that bhikkhu. Thus, bhikkhus, a young man has swiftness, but lacks good appearance and build.

In what way, bhikkhus, is a young man endowed with swiftness and good appearance, but lacks build? Bhikkhus, a certain bhikkhu truly comprehends as it really is thus: 'This is dukkha, ...p...: this is the way to cessation of dukkha.' This, I say, is swiftness of that bhikkhu. And when a question is put to him on specific aspects of doctrine or specific aspects

of Discipline, he can answer; he does not recoil. This, I say, is the good appearance of that bhikkhu. But that bhikkhu, does not get the four requisites of robes, food, shelter, and medicines to cure his ailments; and this, I say, is lack of build in that bhikkhu. Thus, bhikkhus, a young man has swiftness and good appearance, but lacks build.

In what way, bhikkhus, is a young man endowed with swiftness, good appearance and build? Bhikkhus, in this Teaching, a bhikkhu truly comprehends as it really thus: 'This is dukkha';p...; ' this is the way to the cessation of dukkha. This, I say, is swiftness of that bhikkhu. When a question is put to him on specific aspects of Doctrine or specific aspects of Discipline, he can answer; he does not recoil. This, I say, is the good appearance of that bhikkhu. And that bhikkhu gets the four requisites of a bhikkhu, i.e, robes, food, shelter and medicines to cure his ailments; and this, I say, is the build of that bhikkhu. Thus, bhikkhus, a young man has swiftness, good appearance and build. These, bhikkhus, are the three kinds of young men.

End of the Assakhaluṅka Sutta,
the eighth in this vagga.

9. ASSAPARASSA SUTTA

Discourse Containing the Simile of Superior Horses

142. Bhikkhus, I shall deliver a discourse on three kinds of superior horses, and three kinds of superior men. Listen well, and bear it in mind, said the Bhagavā. The bhikkhus replied, " Very well, Venerable Sir. " The Bhagavā spoke thus:

"What, bhikkhus, are the three kinds of superior horses? Bhikkhus, in this world, a certain superior horse has swiftness, but lacks good appearance and build. Bhikkhus, a certain superior horse has swiftness and good appearance, but lacks build: Bhikkhus, a certain superior horse has swiftness, good

appearance, and build. Bhikkhus, these are the three kinds of superior horses:

What, bhikkhus, are the three kinds of superior men? Bhikkhus, in this world, a certain superior man has swiftness, but lacks good appearance and build. Bhikkhus, in this world, a certain superior man has swiftness and good appearance, but lacks build. Bhikkhus, in this world, a certain superior man has swiftness, good appearance and build. In what way, bhikkhus, is a certain superior man endowed with swiftness, but lacks good appearance and build? Bhikkhus, in this Teaching, a bhikkhu, because of total extinction of five fetters that lead to (rebirth in) the lower (sensual) realms, is one who will have a spontaneous rebirth (in the Brahma realm) and who will realize parinibbāna there; there is no possibility of his returning from that realm (to be reborn anywhere). This, I say, is the swiftness of that bhikkhu. But when a question is put to him on specific aspects of Doctrine or specific aspects of Discipline, he cannot answer; he recoils. This, I say, is lack of good appearance in that bhikkhu. He does not get the four requisites of a bhikkhu, i.e. robes, food, shelter, and medicines to cure his ailments; and this, I say, is lack of build in that bhikkhu. Thus, bhikkhus, a superior man has swiftness, but lacks good appearance and build.

In what way, bhikkhus, is a certain superior man endowed with swiftness and good appearance, but lacks build? Bhikkhus, in this Teaching, a bhikkhu, because of total extinction of five fetters leading to (rebirth in) the lower (sensual) realms, is one who will have a spontaneous rebirth (in the Brahmā realm) and who will realize parinibbāna there; there is no possibility of his returning from that realm (to be reborn anywhere). This, I say, is the swiftness of that bhikkhu. When a question is put to him on specific aspects of the Doctrine or specific aspect of the Discipline, he can answer; he does not recoil. This, I say, is the good appearance of that bhikkhu. But he does not get the four requisites of a bhikkhu, i.e. robes, food, shelter and medicines to cure his ailments; and this, I say, is lack of build in that bhikkhu. Thus, bhikkhus, a

superior man has swiftness and good appearance, but lacks build.

In what way, bhikkhus, is a superior man endowed with swiftness, good appearance and build? Bhikkhus, in this Teaching, a bhikkhu because of total extinction of five fetters leading to (rebirth in) the lower (sensual) realms, is one who will have a spontaneous rebirth (in the Brahmā realm) and who will realize parinibbāna there; there is no possibility of his return from that realm (to be reborn anywhere). This, I say, is the swiftness of that bhikkhu. When a question is put to him on specific aspects of the Doctrine or specific aspects of the Discipline, he can answer, he does not recoil. This, I say, is the good appearance of the bhikkhu. And this bhikkhu gets the four requisites of a bhikkhu, i.e. robes, food, shelter and medicines to cure his ailments. This, I say, is the build of that bhikkhu. Thus, bhikkhus, a superior man has swiftness, good appearance, and build. These, bhikkhus, are the three kinds of superior men.

End of the Assaparassa Sutta.

the ninth in this vagga.

10. ASSĀJĀNĪYA SUTTA

Discourse Containing the Simile of Thoroughbreds

143. "Bhikkhus, I shall now deliver a discourse on three kinds of thoroughbred steeds, and three kinds of thoroughbred men. Listen well and bear it in mind said the Bhagavā. The bhikkhus replied, "Very well, Venerable Sir." The Bhagavā spoke thus:

"What, bhikkhus, are the three kinds of thoroughbred steeds?" Bhikkhus, in this world ...p... a certain thoroughbred steed has swiftness, good appearance and build. Bhikkhus,

these are the three kinds of thoroughbred steeds. What, bhikkhus, are three kinds of thoroughbred men? Bhikkhus, in this Teaching a certain thoroughbred man, ...p... has swiftness, good appearance and build.

In what way, bhikkhus, is a thoroughbred man, ...p... endowed swiftness, good appearance and build? Bhikkhus, in this Teaching, a bhikkhu in this very life remains knowing by himself through magga Insight the emancipation of mind and the emancipation by Insight which are free of āsavas, because of their extinction, realizing them, attaining to them and abided in them. This, I say, is the swiftness of that bhikkhu. When a question is put to him on specific aspects of the Doctrine or specific aspects of the Discipline, he can answer, he does not recoil. This, I say, is the good appearance of that bhikkhu. And he gets the four requisites of a bhikkhu, i.e., robes, food, shelter and medicines to cure his ailments; and this, I say, is the build of that bhikkhu. Thus, bhikkhus, a thoroughbred man has swiftness, good appearance, and build. These, bhikkhus, are the three kinds of thoroughbred men.

End of the Assājānīya Sutta,
the tenth in this vagga.

11. PATHAMA MORANIVĀPA SUTTA

The First Discourse at the Feeding Ground of Peacocks

144. At one time, the Bhagavā was residing in Rājagaha at Paribbājaka monastery where peacocks were fed. Then the Bhagavā addressed the bhikkhus, saying: "Bhikkhus" and the bhikkhus replied, "Venerable Sir." The Bhagāva spoke thus:

Bhikkhus, a bhikkhu who is endowed with three factors certainly has transcended the phenomenon of arising and perishing; he certainly has transcended the danger of the four bonds¹; he certainly leads the life of purity; he certainly has

attained absolute perfection; he is the most excellent of devās and men. What are the three? They are: Morality, which is the attribute of the arahat; Concentration, which is the attribute of the arahat; Wisdom, which is the attribute of the arahat. Bhikkhus, a bhikkhu who has these three factors certainly has transcended the phenomenon of arising and perishing; he certainly has transcended the danger of the four bonds; he certainly leads the life of purity; he certainly has attained absolute perfection; he is the most excellent of devas and men.

End of the Paṭhama Moranivāpa Sutta,
the eleventh in this vagga.

12. DUTIYA MORANIVĀPA SUTTA

The Second Discourse at the Feeding-ground of Peacocks

145. "Bhikkhus, a bhikkhu who has three factors certainly has transcended the phenomenon of arising and perishing; he certainly has transcended the danger of the four bonds; he certainly leads the life of Purity; he certainly has attained absolute perfection; he is the most excellent of devas and men. What are the three? They are: the miracle of superhuman powers, the miracle of knowing other people's mind, and the miracle of teaching. Bhikkhus, a bhikkhu who has these three factors certainly has transcended the phenomenon of arising and perishing; he certainly has transcended the danger of the four bonds; he certainly leads the life of Purity; he certainly has attained absolute perfection; he is the most excellent of devas and men.

End of the Dutiya Maranivāpa Sutta,
the twelfth in this vagga.

1. The four bonds are the bond of sensuality the bond of existence, the bond of wrong view, and the bond of ignorance: Kāmayoga, Diṭṭhiyoga and Avijjāyoga (yoga is synonymous with ogha).

13. TATIYA MORANIVĀPA SUTTA**The Third Discourse at the Feeding-ground of Peacocks**

146. "Bhikkhus, a bhikkhu who has these three factors certainly has transcended the phenomenon of arising and perishing; he certainly has transcended the danger of the four bonds; he certainly leads the life of purity; he certainly has attained absolute perfection; he is the most excellent of devas and men. What are the three? They are Right View (arahattamagga ñāṇa; Arahatta Fruition (attained of Arahatta phala); and Right liberation (remaining in the bliss of Arahatta phala); a bhikkhu who has these three factors certainly has transcended the phenomenon of arising perishing; he certainly has transcended the danger of the four bonds; he certainly leads the life of purity; he certainly has attained absolute perfection; he is the most excellent of devas and men.

End of the Tatiya Moranivāpa Sutta,

the third in this vagga.

End of the the fourth vagga in the Third

Sub-division containing fifty three suttas.

Namo tassa bhagavato arahato sammāsambuddhassa

III TATIYA PANṆĀSAKA The Third Sub-division

(xv) v. Maṅgala Vagga

1. Akusala Sutta
2. Sāvijja Sutta
3. Visama sutta
4. Asuci Sutta
5. Paṭhama Khata Sutta
6. Dutiya Khata Sutta
7. Tatiya Khata Sutta
8. Catuttha Khata Sutta
9. Vandana Sutta
10. Pubbaṇha Sutta

(xv) v. MAṄGALA VAGGA

1. AKUSALA SUTTA

Discourse on Demeritoriousness

147. Bhikkhus, one who is endowed with three things is reborn in niraya as though taken away and placed there. What are the three? They are: demeritorious physical action, demeritorious verbal action, demeritorious mental action. Bhikkhus, one who is endowed with these three things is reborn in niraya as though taken away and placed there.

Bhikkhus, one who is endowed with three things is reborn in the deva world as though taken away and placed there. What are the three? They are: meritorious physical action, meritorious verbal action, meritorious mental action. Bhikkhus, one who is endowed with these three things is reborn in the deva world as though taken away and placed there.

End of the Akusala Sutta,
the first in this vagga

2. SĀVIJJA SUTTA

Discourse on Blameworthiness

148. Bhikkhus, one who is endowed with three things is reborn in niraya as though taken away and placed there. What are the three? They are: blameworthy physical action, blameworthy verbal action, blameworthy mental action. Bhikkhus, one who is endowed with these three things is reborn in niraya as though taken away and placed there.

Bhikkhus, one who is endowed with three things is reborn in the deva world as though taken away and placed there. What are the three? They are; blameless physical action, blameless verbal action, blameless mental action. Bhikkhus, one

who is endowed with these three things is reborn in deva world ...p... .

End of the Sāvajja Sutta

the second in this vagga

3. VISAMA SUTTA

Discourse on Unjust Action

149. Bhikkhus, one who is endowed with three things ...p... unjust physical action, unjust verbal action and unjust mental action. Bhikkhus, one who is endowed with these three things ...p... in niraya.

Bhikkhus, one who is endowed with three things ...p... just physical action; just verbal action; just mental action. Bhikkhus, one who is endowed with these three things ...p... in the deva world.

End of the Visama Sutta,

the third in this vagga.

4. ASUCI SUTTA

Discourse on Unclean Action

150. Bhikkhus, one who is endowed with three things ...p... unclean physical action, unclean verbal action, unclean mental action. Bhikkhus, one who is endowed with these three things ...p... in niraya.

Bhikkhus, one who is endowed with three things ...p... clean physical action, clean verbal action, clean mental action. Bhikkhus, one who is endowed with these three things ...p... in the deva world.

End of the Asuci Sutta,

the fourth in this vagga.

5. PAṬHAMA KHATA SUTTA

The First Discourse on Uprooting

151. Bhikkhus, a foolish, unintelligent and evil person who is endowed with three things keeps uprooting and destroying himself; he is also blameworthy and deserves the censure of the wise; he also generates much demerit. What are the three? They are: demeritorious physical action, demeritorious verbal action, demeritorious mental action. Bhikkhus, a foolish, unintelligent and evil person who is endowed with these three things keeps uprooting and destroying himself; he is also blameworthy and deserves the censure of the wise; he also generates much demerit.

Bhikkhus, a wise, intelligent and virtuous person who is endowed with three things does not keep uprooting and destroying himself; he is also blameless and does not deserve the censure of the wise; he generates much merit. What are the three? They are meritorious physical action, meritorious verbal action, meritorious mental action ...p... .

End of the Paṭhama Khata Sutta,
the fifth in this vagga

6. DUTIYA KHATA SUTTA

The Second Discourse on Uprooting

152. Bhikkhus, three things ...p... blameworthy physical action, blameworthy verbal action, blameworthy mental action ...p... Bhikkhus, three things ...p... blameless physical action, blameless verbal action, blameless mental action ...p... .

End of the Dutiya Khata Sutta,
the sixth in this vagga.

7. TATIYA KHATA SUTTA**The Third Discourse on Uproting**

153. Bhikkhus, three things ...p... unjust physical action, unjust verbal action, unjust mental action ...p... Bhikkhus, three things ...p... just physical action, just verbal action just mental action ...p... .

End of the Tatiya Khata Sutta,
the seventh in this vagga.

8. CATUTTHA KHATA SUTTA**The Fourth Discourse on Uprooting**

154. Bhikkhus, three things ...p... unclean physical action, unclean verbal action, unclean mental action ...p... Bhikkhus, three things ...p... clean physical action, clean verbal action, clean mental action ...p... .

Bhikkhus, a wise, intelligent and virtuous person who is endowed with these three things, does not keep uprooting and destroying himself; he is also blameless and does not deserve the censure of the wise; he generates much merit.

End of the Catuttha Khata Sutta,
the eighth in this vagga.

9. VANDANĀ SUTTA**Discourse on Paying Homage**

155. Bhikkhus, there are these three kinds of paying homage. What are the three? They are: paying homage physically, paying homage verbally, paying homage mentally. Bhikkhus, these are the three kinds of paying homage.

End of the Vandanā Sutta,
the ninth in this vagga.

10. PUBBAṆHA SUTTA

Discourse on Auspicious Morning

156. Bhikkhus, to those who do good deeds, speak good words, and think good thoughts in the morning, the morning is an auspicious one.

Bhikkhus, to those who do good deeds, speak good words, and think good thoughts in the day time, the day time is an auspicious one.

Bhikkhus, to those who do good deeds, speak good words, and think good thoughts in the evening, the evening is an auspicious one.

When the day is filled with good deeds: it is a day when stars augur well, it is indeed an auspicious day. It is a good dawn, a good rising from bed, a good momenta, good instant; it is a day of good offerings to the virtuous ones; bodily acts are beneficial, words spoken are beneficial, thoughts are beneficial; and those things are established in one;

Having done the beneficial things, one gains the benefits thereof. May those who gain those benefits, together with their kinsmen, live happily and prosper in the Buddha's Teaching, enjoying health and happiness.

End of the Pubbaṇha Sutta

The tenth in this vagga.

End of the Maṅgala Vagga,
the fifth vagga in the Third

Sub-division containing
fifty-three suttas

Namo tassa bhagavato arahato sammā sambuddhassa

III TATIYA PAṆṆĀSAKA The Third Sub-division

(xvi) vi. Acelaka Vagga

(xvi) vi. ACELAKA VAGGA

157-163. Bhikkhus, practices are of these three kinds. What are the three? They are tenacious practice (of sensual indulgence); the practice of self mortification and the practice of the Middle Way. What, bhikkhus, is the tenacious practice (of sensual indulgence? bhikkhus, in this world, a certain person holds and says: 'Sensual pleasures are blameless,' and indulges in sensual pleasures. This, bhikkhus, is the tenacious practice (of sensual indulgence).

What, bhikkhus, is the practice of self-mortification? Bhikkhus, in this world, a certain person goes about without wearing clothes; he lives without restraint in his habits; he wipes the faces from his anus with his hand; he does not accept alms-food from one who says 'Come, Venerable Sir'; he does not accept alms-food from one who says, "Stop a while, Venerable Sir"; he does not accept alms-food that is brought before he actually arrives; he does not accept alms-food that has been prepared especially for him; he does not accept alms-food to which he is invited; he does not accept alms-food scooped out from a pot; he does not accept alms-food scooped out from a basket; he does not accept alms-food given across the threshold; he does not accept alms-food given across a stick; he does not accept alms-food given across a pestle; he does not accept alms-food given while two persons are at their meal; he does not accept alms-food given by a pregnant woman; he does not accept alms-food given by a woman feeding her child from her breast; he does not accept alms-food given by a woman who is having sexual relationship with a man; he does not accept alms-food from a community that has organized the offering; he does not accept alms-food at which a dog is looking intently; he does not accept alms-food with house-flies swarming over it; he does not eat fish; he does not eat meat; he does not drink fermented beverages; he does not drink liquor; he does not drink fermented drinks buried in paddy husks. That person goes to only one house for alms-food, and eats only one morsel; he goes to only two

houses for alms-food, and eats only two morsels; he goes to only seven houses for alms-food, and eats only seven morsels; he contents himself with a cupful of alms-food; he contents himself with two cupfuls of alms-food; he contents himself with seven cupfuls of alms-food; He takes food only once a day or once in two days or once in seven days. Thus he keeps a schedule for taking his food on fixed days up to a period of half a month. He eats greens; he eats uncooked millet; he eats discarded scrapings of hide; he eats moss; he eats broken rice; he eats crust of cooked rice; he eats flour of oil seeds; he eats grass; he eats cow-dung; he subsists on roots and fruits of the jungle; he is one who lives on fruits fallen on the ground.

That ascetic wears robes made of hemp; he wears robes made of hemp interwoven with other materials; he wears robes made from cloth that has been used for wrapping corpses; he wears robes made from rags picked up from a dust heap; he wears robes made from barks; he wears robes of antelope skin; he wears robe made from strips of black antelope skin; he wears robes made of kusa grass; he wears robes made from fibrous barks; he wears robes of wooden planks; he wears human-hair cloth as robes; he wears animal-hair cloth as robes; he wears horse-tail cloth as robes. He wears owl feather cloth as robes. He pulls out his hair and beard, and he is used to this habit; he rejects seats and stays standing; he squats, and is used to this habit, he stays on a bed of thorns; he sleeps on a bed of thorns; he is in the habit of dipping himself in water for the third time in the evening. Thus, the ascetic remains continually tormenting himself severely. This, bhikkhus, is called the practice of self-mortification.

What, then, bhikkhus, is the practice of the Middle Way? Bhikkhus, in this Teaching, a bhikkhu keeps his mind steadfastly on the body with diligence, comprehension and mindfulness, thus keeping away covetousness and distress;...p... on sensations ...p... on mind ...p..., on the dhamma with diligence, comprehension and mindfulness, thus keeping away

convetousness and distress. Bhikkhus, this is called the practice of the Middle Way (Majjimapatipadā).(1)

Bhikkhus, practices are of these three kinds. What are the three? They are: tenacious practice (of sensual indulgence); the practice of self-mortification; and the practice of the Middle Way. What, Bhikkhus, is the tenacious practice (of sensual indulgence) the practice of self-mortification and the practice of the Middle Way? What, bhikkhus, is the tenacious practice (of sensual indulgence)? This, bhikkhus, is called the tenacious practice (of sensual indulgence).

What, bhikkhus, is the practice of self-mortification ...p... This, bhikkhus, is called the practice of self-mortification.

What, bhikkhus, is the practice of the Middle Way? Bhikkhus, in this Teaching, a bhikkhu generates well, makes effort, puts forth energy, arouses his mind and strives most ardently to prevent the arising of the evil demeritorious factors that have not yet arisen. He also generates well, makes effort, puts forth energy, arouses his mind and strives most ardently to abandon the evil demeritorious factors that have arisen; he also generates well, makes effort, puts forth energy, arouses his mind and strives most ardently to develop the meritorious factors that have not yet arisen may arise; he also generates well, makes effort, puts forth energy, arouses his mind and strives most ardently to maintain the meritorious factors that have already arisen to prevent them from lapsing, to increase them, to cause them to grow, and to make them develop in full (in vipassanā meditation). (2)

(The bhikkhu) develops the basis of psychic power by making determination in respect of concentration predominated by will ...p... predominated by energy ...p... predominated by mind; ...p... predominated by investigative knowledge ...p... . (3)

(The bhikkhu) develops the Faculty of Conviction; develops the Faculty of Energy; develops the Faculty of Mindfulness; develops the Faculty of Concentration; develops the Faculty of Wisdom. (4)

(The bhikkhu) develops the Power of Conviction; develops the Power of Energy; develops the Power of Mindfulness; develops the Power of Wisdom. (5)

The bhikkhu develops the Enlightenment factor of mindfulness; develops the Enlightenment factor of investigative knowledge; Energy develops the Enlightenment factor of delightful satisfaction, develops the Enlightenment factor of calm; develops the Enlightenment factor of concentration; develops the Enlightenment factor of equanimity. (6)

The bhikkhu develops the path of the Right View; develops Right Thinking; develops Right Speech; develops Right Action; develops Right Livelihood; develops Right Effort; develops Right Mindfulness; and develops Right Concentration. Bhikkhu, this is called the practice of the Middle Way. These, bhikkhus, are the three kinds of practice. (7)

End of the Acelaka Vagga
the sixth vagga

Namo tassa bhagavato arahato sammā sambuddhassa

III TATIYA PAṆṆĀSAKA

The Third Sub-division

(xvii) vii. Kamma patha Peyyāla

(xvii) vi KAMMAPATHA PEYYĀLA

164-183. “Bhikkhus, a person who is endowed with three things is reborn in niraya as though taken away and placed there. What are the three? He personally destroys life. He makes others destroy life. He approves of others destroying life. Bhikkhus, a person who is endowed with these three things is reborn in niraya as though taken away and placed there. Bhikkhus, one who is endowed with three things is reborn in the deva world as though taken away and placed there. What are the three? He abstains from destroying life; he makes others abstain from destroying life; he approves of others abstaining from destroying life ...p.... (2)

He personally takes what is not given him; he makes others take what is not given them; he approves of others taking what is not given them; ...p.... He himself abstains from taking what is not given him; he himself approves of others abstaining from taking what is not given them; ...p....(4)

He personally commits sexual misconduct; he makes others commit sexual misconduct; he approves of others committing sexual misconduct ...p.... He abstains from committing sexual misconduct ...p.... He abstains from committing sexual misconduct; he makes others abstain from committing sexual misconduct; he approves of others abstaining from sexual misconduct ...p.... (6)

He personally tells lies; he makes others tell lies; he approves of others telling lies ...p.... He abstains from telling lies; he makes others abstain from telling lies; he approves of others abstaining from telling lies ...p.... (8)

He himself sets one against another; he makes others set one against another; he approves of others setting one against another ...p.... He abstains from setting one against another; he makes others abstain from setting one against another; he approves of others abstaining from setting one against another ...p.... (10)

He personally uses harsh words; he makes others use harsh words; and he approves of others using harsh words;

and he approves of other using harsh words ...p.... He abstains from using harsh words; he approves of others abstaining from use of harsh words; ...p.... (12)

He himself uses frivolous words; he makes others use frivolous words; he approves of others using frivolous words ...p.... He abstains from using frivolous words; he makes others abstain from using frivolous words; he approves of others abstaining from use of frivolous words ...p.... (14)

He himself has much covetousness; he himself makes others have covetousness; he himself approves of others having covetousness ...p.... He himself does not have much covetousness; he makes others uncovetous. He approves of others being uncovetous ...p.... (16)

He himself has a malevolent mind; he makes others have ill will; he approves of others ill will ...p.... He himself does not have a malevolent mind; he makes others not to have ill will; he approves of others having ill will ...p.... (18)

He himself holds wrong views; he makes others hold wrong views; he approves of others holding wrong views ...p.... He himself holds the Right View; he makes others hold the Right View; and he approves of others holding the Right View. Bhikkhus, a person who is endowed with these three things is reborn in the deva world as though taken away and placed there. (20)

End of the Kammaṭṭha Peyyāla

Namo tassa bhagavato arahato sammā sambuddhassa

III TATIYA PAṆṆĀSAKA
The Third Sub-division

(xviii) viii. Rāga Peyyāla

(xviii) viii. RĀGA PEYYĀLA

184. Bhikkhus, to know attachment (rāga) to sensual pleasures with special apperception (abhiññā), three dhammas should be developed. What are the three? They are: Concentration that is voidness which is empty of self (suññata samādhi); Concentration that is signlessness (Animitta samādhi); Concentration that is desirelessness (Appaṇihita samādhi). Bhikkhus these three dhammas should be developed in order to know attachment (rāga) to sensual pleasures with special apperception. These three dhammas should be developed,(1)

To know attachment (rāga) with discriminative knowledge (pariññā) ..., to exhaust (parikkha)...., to get rid of (pahānaa), to extinguish (khaya)...., to destroy (vaya)...., to render extinct (virāga)...., to bring about cessation (nirodha)...., to abandon (cāga)...., to discard (paṭinissagga)...., these three dhammas should be developed.

(Concerning) hatred (dosa), bewilderment (moha), anger (kodha), grudge (upanāha), denigrating others (makkha), improper rivalry (paḷāsa), envy (issā), miserliness or stinginess (maccharīya) deceit (māyā), hypocrisy (sāṭheyya), obduracy (thambha), disparaging others (sārambha), conceit (māna), arrogance (atimāna), vanity (mada), heedlessness (pamāda). ..to know them with special apperception (Insight) ..to know them with discriminative knowledge; ..to exhaust, ... to get rid of ... to extinguish, to destroy, ...to render extinct,... to bring about cessation, ..to abandon,... to discard,... these three dhammas should be developed..

(Thus spoke the Bhagavā. And bhikkhus, glad at heart, rejoiced at the words of the Bhagavā).

End of Rāga Peyyāla

End of Division of Three-Factor Discourses

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